

Eternal Glorification;  
BEGUN IN  
REGENERATION;  
OR A  
DISCOURSE  
OF  
REGENERATION.

Wherein is shewed :

1. What Regeneration is, with the causes of it.
2. The necessity of Regeneration, in order to Salvation.
3. The Lets and Hindrances of it.
4. The certain Signs and Tokens of it.
5. The small number or fewness of Regenerate Persons.
6. Their Priviledges and Happiness.
7. Their Duties, and how they ought to walk.

Intended for the profit of all, both REGENERATE and UNREGENERATE Persons.

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By STEPHEN FORD, Preacher  
of the Gospel in LONDON.

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*For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision; but a New Creature, Gal. 6. 15.*

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# TREATISE OF THE REFORMATION OF THE REFORMATION OF THE REFORMATION



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## The Epistle Dedicatory.

To my much loved and regarded Friends, the young men, &c. who have chosen me for your Instructor; are of, and continue your chearful attendance on the Lords Days Evening Lecture; and to all other persons who do frequently wait on, and encourage the same; Grace, Mercy, and Peace, be multiplied unto you all.

S I R S ;

**T**He great ends for which we are set and maintained in this world, are 1. To get new hearts, and prepare for another world that is to come. 2. To live to, and walk with God, and serve our Generation; and in, and by our so doing, to look for, and receive from God, the portion of Blessings he hath provided for, and promised to bestow on us here. We are all, and everyone of us, indispensably bound to endeavour all we can to obtain and prosecute these ends, because otherwise we shall all perish. In this world we have our day of Grace to fit us for glory; if we are wise, and do faithfully improve it, we shall assuredly reap the fruits of it in another world; yea, the earnest or first-fruits of it here. You have but a little uncertain time here to run your Race in, and so prepare for Eternal Life, and if

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you neglect to do it to purpose here, you will most certainly be shut out of Heaven hereafter, Mat. 25. 1-13. 9. If you trifle in this matter, and seem indifferent; you are not wise, but play the fool, and err exceedingly, as you will find to your cost at the last day, if not before. To prevent which, and to make you truly wise, sensible, serious, and diligent, in and about your everlasting concerns, I have written this little Book, and do present it to your serious and faithful consideration and improvement, and that in and with unfained love and cordial affection: For I do assure you, that I have bowels of love for you, and with all my heart and soul do pray for, and endeavour your Regeneration and Salvation, which I hope you see, and are convinced of, by my constant, free, and unwearied labours amongst you, according to my small Talent. The great and holy God knows, that I seek not yours, but you, as I hope you can all bear me witness; having once and again told you, that I had Dedicated my poor Labours as a Free-will Offering unto God, and the service of your Souls; and that I did not look for, or expect any reward from you for my pains, but your holy and spiritual improvement of them, to the glory of God; and your own Eternal Salvation. The Truths here presented to your eyes to read, were first (you know) preached to your ears to hear; but knowing how treacherous and weak

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our memories are, and how apt we are to let slip that which we hear, and also fearing that the great Doctrine of Regeneration, and your concerns in it, might by this time be worn (very much) out of the minds and hearts of many of you, I thought it a necessary and useful work to provide (as well as I could) for the reviving of it on you, and fastening it in your hearts, by writing and composing the sum and substance of what I preached to you, which here I have done. I have endeavoured to contract the whole within as narrow a compass as I could, and to hold forth great Truths unto you, with all possible plainness. You may not expect a large Epistle from me, because I want opportunity to do it at this time; and therefore shall sum up all I have to say in a few words.

1. I do entreat you to read and ponder well what you shall find here written, and importune the Lord to give you much spiritual wisdom and understanding, that you may be enabled to make a right judgment of the glorious Truths herein revealed.

2. Look on the great Doctrine of Regeneration, as a most weighty and important Doctrine, to add for your selves, as well as others; that you stand in need of it, and are indispensably bound to know and understand it, as it is asserted and laid down in the Gospel, and as written and



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set up in mens hearts, in order to their Eternal Glorification; yea, and to know and experience the excellency and power of it in your own hearts.

3. Apply what you read unto your selves; examine and prove your own states and conditions by what you shall find in this Book; search and see if the work of Regeneration be indeed wrought in your Souls, and do not take up and deceive your Souls with a bare Reformation, instead of real Regeneration, with an external change only, instead of an internal. Oh! how many poor Souls are here among Great Professors, who bless and speak peace to themselves, and hope all is well with them; that they are in Gods favour, and shall certainly be saved, because they have gotten some light in their heads, and quiet in their minds, good notions of good things, and also a clean outside, and form of godliness. But if you have any pity for your Souls, try and prove your selves to purpose, until you know your conditions, and take not up in any thing or attainments short of Regeneration; for if you do, you shall be shut out of Heaven.

4. If you find upon search, that the great and rare work of Regeneration is indeed wrought in your hearts and souls, give glory to God, and exalt the Lord Jesus Christ; rejoice and be exceeding glad, for you are the blessed of the Lord; you are the happy people, and are sanctified and set  
apart

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apart for God, and his holy works and ends; and now you must unsainedly devote your selves, and your all to him, to live to, and serve him with your all: Now you must wholly mind how to please and honour him, and to express your thankfulness in all possible, hearty, and filial obedience. You must be wholly taken up with, and employed for God, perfecting Holiness in his fear, and bringing forth fruits whereby he may be glorified; and you must in all your ways endeavour so to walk, as to adorn the Gospel, and have your good works shine in the world, to the praise of God.

5. You whom God hath Regenerated, and given a well-grounded hope thereof, put your selves under all the Ordinances of Christ, and do not content your selves with some, when he proffers you the use and enjoyment of all. They are your Priviledges, and you need them. Christ hath commanded you to observe them all, and appointed to nourish, comfort, and educate your Souls in his Churches, and with his Ordinances there: Therefore do as the Primitive Converts were wont to do, joyn your selves to some Church, or Society of Regenerate Christians, that there you may be fed with the Bread of Life. The doors stand open for you, and the Lord Jesu waits there for you, to invite you in, and welcome you. You need the Lords Supper to strengthen, and confirm you, and the Communion of Saint in a Church-state

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state (as means) to secure and preserve you. But I can only mention these things, leaving the enlargement of them to your selves.

6. If you find any good or profit to your Souls, in and by my Ministry and Writing, bless God; and ascribe all the glory to him; for all belongs to him, and to him only: But forget not to pray for me, that I may be enabled by Divine Assistance to fulfil my Ministry, and continue to hand out the Gospel of Salvation to you, that the Name of the Lord Jesus may be glorified; and your Souls profited; and that I may be blameless before God and Men.

7. And lastly; Continue in the good work and ways you have taken in hand, and begun to walk in. Have your eyes always to Jesus Christ; keep fast hold of him, and let your whole dependance be on him. In him are all your Springs; and it is he that hath the keeping of your Stock of Grace: He can and will supply you with all Grace, and preserve you unto his Heavenly Kingdom: Therefore live upon, and stay your selves on him. Run your Race, and finish your course in his hand, and you shall obtain the End of your Faith, the Salvation of your Souls. Which that you may do, is the prayer and earnest desire of

Your Cordial Friend,

S. R.



ETERNAL  
GLORIFICATION  
BEGUN IN  
REGENERATION:  
OR

A Discourse of Regeneration.

From John 3. 3.

*Jesus answered and said unto him: verily;  
verily, I say unto thee, except a man be born  
again, he cannot see the Kingdom of God.*

Beloved,

**I** Shall begin this *Lecture*, (which you have desired, and are now waiting on) with the Doctrin of *Regeneration*: because it is one of the great fundamental and Soul-saving Doctrins that you should first understand, and be early and experimentally acquainted withall. Here God begun with

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Ignorant



Ignorant and unregenerate *Nicodemus*, and here he begins to open the door of everlasting Life unto such as he will save; and by Regeneration you must begin to seek for and expect Salvation, and eternal Glory. It is the Lords fixed and constant way, to send down and infuse into the hearts of men the first fruits of Heaven, in order to his possessing them in the fullness of everlasting Glory in Heaven.

The seeds of special grace sown in the Soul in Regeneration, are the earnest and first fruits of Heavens glory. And as it is a certain Truth, that without Regeneration here, men cannot be saved hereafter; so it is as certain, that whoever are really Regenerated here, they shall be saved hereafter.

This is a Truth that nearly concerns every one of you, and therefore requires your serious attention and consideration; for here God will begin to save you, if ever you be saved.

The words in the Text are spoken by Jesus Christ unto *Nicodemus*, as you may read in the 1. & 2. verses. The subject matter of the Text is, or contains Regeneration, or the Renovation of men, in order to their eternal Salvation; and they are spoken to and intended for us, as well as *Nicodemus*, because we are all by nature in as bad and miserable a condition as he, and stand in as much need of Regeneration and the Doctrine thereof, as *Nicodemus* did when Christ spake these words to him; and

and therefore observe how Christ words the matter, *verily, verily, I say unto thee; except a man be born again.* That is, unless thou *Nicodemus*, to whom I do now immediately direct my Doctrin, and other persons in thy present case and condition; except a man, that is, thou, or any other man, be born again, *he cannot see the Kingdom of God, so vers. 5.* And it is observable how the Lord Jesus ushers in the matter or Doctrin of Regeneration in the Text, and *vers. 5.* tis with a double asseveration; *verily, verily, (Text)* and again, *verily, verily 5. vers.* which informs us of these four things;

First that the matter of Christ was speaking of, was a very great and weighty matter indeed, and such as *Nicodemus*, and other men, were indispensibly bound on pain of eternal death, to take notice of, and concern themselves about with all possible diligence and faithfulness; for it was for their Lives, *except a man be born again, he cannot see the Kingdom of God*; that is, he cannot be saved. And therefore he quickens and provokes the minds of men to ponder the matter, and lay it to heart, by his *verily, and verily, I say, &c.*

2. That we are dull of hearing, and slow of heart to believe, and apply this great Doctrin to our own Souls; but to imagin and fancy that we stand in no, or very little need of it; and therefore may overlook, slight, and neglect it, as most men do. 3. That the Lord Jesus is very serious, hearty, and earnest with men, in perswading them to seek

after Regeneration, and that he doth really and unfainedly desire to see them serious in that so great concern of theirs, and to labour after it to purpose. 4. That there is such a thing as Regeneration, and that men may be Regenerated if they will not slight and oppose it. These and other such things were in the eye and heart of Christ towards men, in speaking thus to them, which he would have them believe, and think on, in his *verities*.

I shall have occasion in my proceedings to speak further to this *Text*, and therefore shall speak no more of it now, but proceed to what I intend to commend to your serious considerations. These are the most material heads I am to discourse on, which I shall do, by way of Question and Answer.

*Quest.* What is Regeneration? wherein does it consist, or what does it contain or import?

*Ans.* *Regeneration, is a special, powerful, and saving work of God, on a sinner; changing and renewing his whole man, by infusing a measure of the Spirit, and special grace of Christ into him, through the Ministry of the Gospel, and that for holy and gracious ends and purposes.* This is the best definition I can give you of Regeneration, and I think it will serve, and do well enough, if rightly understood and improved by you. If any material thing be found wanting, it may be afterward supplied. I shall take

take abroad the parts of the definition, and briefly clear and prove it; and then proceed.

*First*, You have the *Author and Worker* of Regeneration; that is God. God is the sole and only Author of it, without the help or assistance of men. God needs none of their help, neither can they afford him any at all, towards their Renovation; and therefore it is God alone.

For first, men are all *dead in sins and Trespases*, Eph. 2. 1, 5. and therefore cannot move themselves, to produce new habits or principles of that they have not, nor can they set forward the great work of Regeneration in themselves, for want of Life to act withall.

2. *Blind*. They are in gross darkness, *Isa.* 60. 2. They cannot so much as see where, nor what they are, nor where they are going, *Joh.* 12. 35. They are born blind, and continue such. They see not the Light that shines round about them; *Joh.* 1. 5. much less can they direct themselves in procuring, or forwarding their own Regeneration.

3. There is nothing in them to make use of, towards the production of it, but very much to impede and hinder the work. They will it not, neither will they suffer God to do it, until he hath mightily perswaded and bowed them to yield; *Phil.* 2. 13. *Psal.* 110. 3. therefore it is not in them to work it in themselves. *As they will not come to Christ that*

they may have Life, Joh. 5. 40. so they will not have him to come and create his Life in them.

Therefore, it must be of God alone, without the concurrence of second causes in men. And I say 'tis the work of God, and not of one of the glorious persons only, (although the work be especially attributed to the holy Ghost) but God the father hath his Almighty hand imployed in the work. Eph. 1. 19, 20. 1 Pet. 1. 3. and so hath Jesus Christ his son too, Job. 5. 21. Job. 10. 10. so it is also the holy Spirits work. Job. 3. 5. Tit. 3. 5. The Reasons why the Scripture tells us all the persons in the God-head have their hand in the work of Regeneration, are, *First*, to shew, and impress a deep sense of the exceeding greatness and excellency of the work, on the hearts of Regenerate persons: that they might be induced thereby to admire and value it, and to have it in high esteem, as a most excellent and glorious work indeed, which had so many hands of infinite wisdom, power, and love exercised and imployed about the effecting of it. 2. That they might be directed and provoked thereby, to ascribe all the glory unto all the three persons, and not to the holy Ghost only.

'Tis true, that men unregenerate ought to use Gods means in order to Regeneration; they are to hear the Gospel preached, read the Scriptures and good Books, and to pray to God to Regenerate them; because God hath

com-



*begun in Regeneration.*

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commanded them so to do. *Ezek. 36. 25, 26, 27, 37. Luk. 11. 13.* and also because they are the ways and means of Gods own appointing for their Regeneration, whereby he will work it. *Jam. 1. 18. Rom. 10. Job. 15. 3.* But yet your using the means and waiting in them, cannot Regenerate you, until God put forth his Almighty power in them, and form a new Creature in you. God tells us again and again, that it is his work alone, and that there is none to help him. *Eph. 2. 8, 9, 10. Tit. 3. 5.* to take off all boasting from men, and that he that glories, might glory in the Lord; *1 Cor. 1. 31.*

'Tis said to be a special, powerful, and saving work (of God) to distinguish it from those common and ordinary works, or workings of God on many, which never arises to, or Issues in real Regeneration on their Souls. First, it is a *special* work; it differs not only in the degree or measure of it, but in the kind. There is a *specificall difference* between what God works in, and bestows upon such as he Regenerates, and others who are never Regenerated, although he bestows many Spiritual gifts on them. 1. In the root and spring of his gifts and favours, Namely, his *Love in Christ*. That is the Fountain and efficient cause of their Regeneration, or of the grace and power whereby they are Regenerated. *Eph. 2. 4, 5. Deut. 7. 6, 7. &c.* God had loved and chosen them in the Lord Jesus, to be a peculiar people unto himself, and therefore

Regenerates, and makes them such by his grace.

But God doth not so love others, neither hath he chosen them in Christ, and Sanctified them to his use, to be his *peculiars*, and therefore he never effectually Regenerates them. *Rom. 9. 21, 22, 23, 24, 25.* And yet no one person is denied Regenerating grace, but such as by their own wickedness do procure it unto themselves: and therefore none shall have cause to complain of partial, unjust, or cruel dealing from the God of Truth, with whom is no unrighteousness.

2. There is a difference in the grace its self, although it is hard to express and clear it, to your Apprehensions, yet a wide difference there is between the grace and gifts of the Spirit on men, some are awakened, enlightened and reformed by the holy Ghost, which never are indeed Regenerated. I shall not discourse of the differences here, but only shall tell you, that special grace hath virtue in it to enliven, as well as to enlighten, to quicken dead Souls, and revive dead hearts, as well as to enlighten the head. Common grace may put Light into the head, but never quickens and enlivens the heart, but special grace doth both; and that from its own nature and tendency; for it is given for that end, *Namely, to cause the dead to live, and the blind to see Spiritual things Spiritually. 1 Cor. 2.* There is a generative and renewing nature and virtue in the one, that is not in the other. But more of this elsewhere.

3. There

3. There is also a specifical difference in the ends, special grace is given by the God of Love, and from the Love of God to some, to conform them to, and mould them for the Lords special use and service, to make them lovely and aimable; pleasing and delightful to him; that he may delight in them, and they in him, and be made capable of Communion with himself. 1 Cor. 1. 9. Job. 14. 21, 23. 1 Job. 1. 3. *That they may be vessels of honour fitted for his use; live to him, and not unto themselves.* 2 Tim. 2. 20, 21. 2 Cor. 5. 14, 15. and also that they may live in the fruition and presence of God for ever, in another world.

But now common graces are not given for these ends, because they cannot effect them. They leave men in as bad a state as they found them in. Their hearts are not changed, neither made new Creatures by them, but remain under the reign and power of their lusts, and are Lovers and obeyers of them under their common grace.

2. It is the powerful work of God; that is, Regenerating grace is *Irresistible*. It carries all before it, and prevails. It is mighty in opposing, resisting, and conquering all its Enemies; to prosecute and obtain its ends, which the common works of God are not, (as experience shews) where Regenerating grace comes, it dislodges Satan, and *turns him out of his Throne*, Luk. 11. 21. 22. Luk. 10. 18. It silences carnal self, and fells down lusts. Gal. 1. 16. makes the old man bow down, yea, and

and all the strong-holds of sin and Satan, fall before it. 2 Cor. 10. 4. 5. It will not be baffled as common grace is; for that gives place to Lusts and Temptations upon every assault; but Regenerating grace is so mighty and powerful, as that it takes the strongest Castles, disarms the stoutest Souldiers, and levels the strongest and highest Bulworks of sin, world, and devil; so that it effectually subdues and captivates all opposers, and oppositions whatsoever, and makes the whole Soul to yeild subjection to, and comply with it. It makes men willingly desert their old delights, & break their former confederacies, and to put themselves under the yoke of Christ, and chuse his service.

3. It is a saving work of God. It is not for a time as the common work of grace is, *Math. 13. 20, 21.* but it is for ever, Regeneration is little in the seed, but grows to a great Tree. Men are Regenerated for Salvation, 2 Cor. 5. 1, 6. and it will not fail, or miss of its end. Regeneration is the earnest and first fruit of Salvation, and Gods power is engaged to nourish and keep it to Salvation, 1 Pet. 1. 3, 4, 5. therefore they cannot lose the very end of it. God would never bestow the grace of Regeneration on men, if he had not first designed their eternal Salvation to be obtained in that way; but he having decreed and appointed; designed and determined the saving of Souls, by or through Regeneration; all that he Regenerates



rates shall be saved. And therefore I call it the saving work of God, because it shall certainly Issue in their everlasting Salvation, notwithstanding their oppositions, weakneses and sins.

3. The subjects of Regeneration, Namely, sinners, that is Ignorant, vile, wicked, and abominable men. Not such as have purified themselves, made satisfaction to God for former injuries; such as are worthy or meet for the grace of God, or such as are friends, and to whom God is engaged for any goodness of theirs, or service they have done him; no, but God of his free grace Regenerates sinners, while they are yet sinners and ungodly. God finds them sinners, and by Regeneration, makes them Saints; of hateful persons, he makes them lovely and beloved; of enemies, he makes them friends, and of strangers he makes them intimates. God says unto men *in their blood, live, Ezek. 16. 6. Tit. 3. 3, 4, 5. and the vilest of sinners he washes. 1 Cor. 6. 9, 10. 11. Rom. 3. 9. - 20.* Therefore here is great encouragement for all willing sinners, how vile, filthy and abominable soever they have been, that they may be Regenerated and made new Creatures.

4. Regeneration changes and renews the whole man. It is powerful, and effectual on the whole body, Soul and Spirit, to revive, quicken and renew it. It affects every part, and 'tis influential to prosecute and obtain its ends throughout. As the natural Life defuses



diffuses its self into every part of the man, so doth the new Spiritual Life in Regeneration. *1 Thes. 5. 23.* The understanding is thereby enlightened, *1 Pet 2. 9. 2 Cor. 4. 6.* the will is sanctified and drawn to choose and close up with the promises, Christ and the Covenant of grace, and with the whole will of God. *Isa. 56. 4. Psal. 119. 30. Psal. 110. 3. Phil. 2. 13. Col. 2. 6.*

The mind is Spiritualized and set on heavenly objects. *Phil. 3. 20. 2 Cor. 3. ult. Rom. 8. 5.* The affections are quickened, enlivened, and run Heaven-ward, being risen to a new Life with Christ. *Col. 3. 1, 2.* in a word, the Conscience is made tender and active, to do its work, and the whole of his conversation is changed; *all things are become new. 2 Cor. 5. 17.* The grace of God hath (in measure) seasoned and leavened the whole man, within and without: there is not a faculty or member of Soul or Body untoucht, but grace runs thorow every part. But more of this anon. For I am now but pointing out to you the parts of the definition of Regeneration.

5. Regeneration is wrought by infusing a measure of the holy Spirit and special grace of Christ into a man. In *Job. 3. 3.* men are said to be born from Heaven; and vers. 5. to be born of the Spirit. The Spirit is called the Spirit of Christ, *Rom. 8. 9.* and the grace of Christ, *2 Cor. 13. ult.* and this Spirit and grace of Christ is said to be in men, *Rom. 8. u.* and Christ by

by them dwells in men. Eph. 3. 17. and says God in the New Covenant, *I will put my Spirit within them, and a new heart will I give them: Sprinkle clean water on them, and make them clean.* Ezek. 36. 25, 26, 27. So he puts his fear into mens hearts, Jer. 32. 39, 40. and sheds abroad his love in them, Rom. 5. 8. A Believers new state is twofold, 1. A state of *Justification*. 2. *Regeneration*. Justification is Gods imputing the Righteousness of Christ to him, acquitting and discharging him of Guilt and Condemnation, pardoning all his sins, revoking the Sentence of the Law given our against him, removing the Curse, and remitting the punishment due to him, and graciously accounting and declaring him perfectly righteous in Christ, and receiving and accepting him into favour and friendship, 2 Cor. 5. ult. 1 Cor. 1. 30. Isa. 53. Rom. 4. Gal. 3.

This is not Regeneration (though Justification and Regeneration are never separated) for Regeneration is the work of God within us; Justification is the Act of God without us: Regeneration is not our Justification, neither is Justification our Regeneration, although all that are Regenerated are also Justified. There is a great difference between the one and the other, which we must carefully understand, and consider well, lest we confound what ought to be distinguished. God doth not Justifie us by Regenerating us; they are two distinct Acts, or works of God towards us, and so we ought to understand, and

and make improvement of them: Therefore (I say) in defining Regeneration, that it is the work of God, infusing the Spirit and Grace of Christ into us, that you may distinguish it from Gods Act in justifying us; for many poor Souls do miserably confound them.

6. Regeneration is wrought by the Ministry of the Gospel. God doth (ordinarily) Regenerate men by the Preaching of the Gospel. By mens Preaching and hearing of the Gospel, the holy Ghost is given unto men, to to change their hearts, and make them new Creatures. *Acts 10. 44. Gal 3. 2.* The Gospel shews us, that faith comes by hearing, *Rom. 10. 17.* that is, God works faith and all other graces in men by it, as in and by his own ordinance. By this Instrument he begets us again to a lively hope, *Jam. 1. 18. 1 Pet. 1. 3.* It is the power of God to Salvation. *Rom. 1. 16.* and Christ tells us, *Joh. 5. 25.* that the dead shall hear the voice of the Son of God, and they that hear shall live. So *Isa. 55. 3.* This is Gods engine whereby he pulls down strong holds, levels mountains, and overthrowes the Devils Kingdom, as the blowing of the Rams Horns did fell down the walls of Jericho. By this means the dead are raised to Life, the blind are made to see, *Acts 26. 18.* and deaf ears are unstopped. By the Gospel, men are Translated out of the Kingdom of darkness, into Christs Kingdom of Light.

7. God Regenerates men to and for holy and gracious ends and purposes. They are created in Christ Jesus unto good works, which God  
bad

had before ordained that they should walk in them, Eph. 2. 10. That they that live should not henceforth live unto themselves, but unto him that dyed for them and rose again. 2 Cor. 5. 15. That they should walk in newness of Life, and not serve sin. Rom. 6. 4, 6. God Crowns them with, and makes them the subject of his special grace, that they may be Agents of his glory, in bringing forth fruit worthy of their new state.

God hath great ends in bestowing great grace, and special ends in giving special grace. God honours and beautifies men with his grace, that they may therewith adorn his Gospel and exalt his name. By Regeneration God makes men loving and lovely, and meets them for communion with himself. I have (I think) said enough to or of the definition of Regeneration, therefore shall say no more of it in this place.

*Quest.* Pray explain the great work of Regeneration more fully, and shew us what those works of God on men are, that do not amount to, or ordinarily issue in Regeneration, that so we may clearly understand what Regeneration is not, and also what it is?

*Ans.* I shall first shew what tis not. 2. What it is, more fully.

First, Meer light in the head is not Regeneration. For men may have much Spiritual light without Spiritual Life. Some are enlightened, who fall away from the truth, and

and become Apostates, *Heb. 6. 4, 5, 6. and after they have known the way of Righteousness, do turn from the holy commands of God, to their own wicked ways. 2 Pet. 2. 21, 22. And we read of some who knew their Lords will, but did it not, Lnk. 12. 47. which shews that they were never Regenerated.*

Secondly, Men may have many and great convictions of sin, and of their miserable and wretched conditions by reason thereof; they may be under much trouble of Spirit, and cry out with tears and heart-grief, and they may mourn, and be in bitterness of Soul, in the sight of their sad case, and perishing state; and yet all may be blown over, and come to nothing, but end in sin and eternal death. *Pharaoh* crys out, *I am wicked, Exod. 9. 27. and Saul* saw his wickedness, and wept, *1 Sam. 24. 16. and confessed his sin, 1 Sam. 26. 21. Wicked Abab* had conviction of, and was greatly troubled for his sin, and humbled himself, *1 King. 21. 27, 28, 29. so the Israelites* in the Wilderness, and afterward. *Judas* was troubled, and crys, *I have sinned, Matth. 26. 3, 4. yet none of them were Regenerated.*

Thirdly, Men may greatly reform their ways, and look like New Creatures; their Conversations may be white, while their hearts are black; they may have a clean outside, when they are foul and abominable within; they may appear beautiful to men, whilest they are but whited Sepulchres, and full



full of all manner of wickedness within, *Mat.* 23. 25, 26, 27, 28. they may be washed, and yet be still Swine, *2 Pet.* 2. 22. and they may go for Saints amongst men, whilst they are Devils within: *Judas* was so; and the Lord *Jesus* tells us, that many go in *Sheeps cloathing*, but are indeed *Wolves*, *Matth.* 7. 15. Therefore meer Reformation is not Regeneration. Thou mayst forsake many sins whilst thou lovest them, and perform many duties that thou lovest not, but loathest. *Herod* was a Reformer, he did many good things, *Mark* 6. 20. but he was not a New Man.

Fourthly, Thou mayst have much spiritual joy, and yet be still an unregenerate man. *Herod* heard *John* preach with gladness, *Mark* 6. 20. The stony-ground hearers had joy for a time, in the good ways of God, *Mat.* 13. 20. Thou mayst have many tastes of the good Word of God, and the Powers of the World to come, *Hebr.* 6. 4, 5. yea, thou mayst have such tastes of the Heavenly Gift, as to raise thy Soul to delight in drawing nigh to God in his Ordinances of Divine Worship, and continue in thy unregenerate state, *Isa.* 58. 2.

Fifthly, Thou mayst believe the truths of the Gospel, and on the Lord *Jesus Christ*, and yet be in an unregenerate state and condition. *Simon Magus* believed, when in the gall of bitterness, and bond of iniquity, *Act.* 8. 13. 23. The rockie hearers did believe a while, but were afterward Apostates, *Luk.* 8. 13. *Christ* his hearers are said to believe on him, *Joh.* 8. 30.

yet in *verse* 44. he calls them the children of the Devil; *Ye are* (says he) *of your Father the Devil, and his works ye will do.* The Hypocrites mentioned in *Psal.* 106. 12, 13, 14. were said to believe; and so may you have Faith, and believe, and yet be Hypocrites still. You may think you do believe aright unto Salvation, when in truth you do not, but delude your own Souls.

Sixthly, Thou mayst be much in hearing and praying, and yet be an unregenerate man. Herod *was a hearer of John*, *Mark* 6. 20. Hypocrites in *Ezekiel*, were great hearers of him, and *he was to them as a very lovely Song*, *Ezek.* 33. 30, 31, 32. The three bad grounds were all hearers of the Gospel, *Matth.* 13. 18-22. but not a good hearer amongst them; they were all stark naught, and so mayst thou be also, who art a great hearer of good men; and then for praying, or rather saying of prayers, thou mayst pray often and long, and yet be an hypocrite, and an unregenerate man; yea, thou mayst have the gift of prayer, and yet be a graceless man. The Scribes and Pharisees made many and long prayers, *Matth.* 23. 14. So the hypocrites we read of in *Job*, *Chap.* 27. 8. 10. Many make such prayers as God abhors, and will not hear, *Isa.* 1. 14, 15.

Seventhly, Thou mayst be very strict, and very severe in fasting and afflicting thy self; and yet be an unregenerate man. The Scribes and Pharisees fasted and afflicted themselves in the height of their hypocrisie, *Luke* 18. 12.

*I fast twice in the week: And wherefore have we fasted and afflicted our souls, say the hypocrites in Isa. 58. 3. and the like they did in Babylon, Zach. 7. 5, 6.*

Eighthly, Thou mayst be a charitable man; I mean, thou mayst give much Alms to the poor, and yet be an unregenerate man. The Scribes and Pharisees did so, *Mat. 6. 1, 2. Luk. 18. 12.*

Ninthly, Thou mayst be a zealous man for, and in Religion, and yet be in an unregenerate state. *Paul* was so before his Regeneration, *Act. 22. 3. Gal. 1. 14.* The *Jews* had a zeal for God, when in their blindness and hardness of heart, *Rom. 10. 2.* Thou mayst be of a warm zealous spirit, even whilest thou hast a carnal unregenerate heart.

Tenthly, Thou mayst have much Integrity, and do many good things uprightly, or without designed guile or fraud towards God and men; *Abimelech* did so, with respect to *Abraham* and *Sarah*, *Gen. 20. 5.* to which God gave his testimony, (namely) that it was so indeed, *verse 6.* *Paul*, while unregenerate, had a great deal of *Moral Integrity*; *I have* (says he) *walked in all good Conscience before God until this day, Acts 23. 1.* (Mark it) *I have walked in all good Conscience before God*; he speaks of his carriages towards God in his unconverted state. To the same purpose he speaks of himself in *Acts 26. 4, 5, 9.* But when he declares his sincerity and integrity in walking before God in his Regenerate State, he

gives us another account of it, 2 Cor. 1. 12. *For our rejoycing is this, the testimony of our Conscience; that in simplicity and godly sincerity, or as the Greek word reads it (ὅτι ἐν ἀπλότητι καὶ ἠλικρίνεια. Οὕτως) that in, or with the simplicity and sincerity of God, we have had our Conversation; and also by (says he) the Grace of God, to distinguish his Evangelical and gracious integrity, from his moral and old sincerity or integrity he had whilest a Pharisee, and in an unregenerate condition: And Paul further tells us in Phil. 3. 6. that concerning the Law, he was blameless; that is, he did act and walk according to his Knowledge and Conscience.*

These seeming Graces, and good works, look like Regeneration, special Grace, and real good works, but in truth they are not so. These are commonly taken for such, and men conclude that they are Regenerate, and in a happy condition, because they find such things as these in and by themselves; but assuredly, such good things may be in you, and done by you in your unregenerate states, yea, you may fear God, and love God, and be (in many things) conscientious men; you may love the People of God, desire their Society, and wish your Souls in their condition, and yet be unregenerate men; you may be meek, humble, useful, and desirable men, and be taken and accepted, respected and honoured by, and of the best of men, as good and holy men, and all that while be in the gall



gall of bitterness, and bond of iniquity; therefore it nearly concerns you to be serious and diligent in examining and trying your selves, whether or no you be such as you seem to be, lest you continue to seem to be what you are not, and so delude men, and deceive your own Souls; harden your selves in a presumptuous confidence, and flatter your selves to everlasting destruction. I could have presented you with many other things that look like Regeneration, but I may speak something more of this matter, when I shall characterize Regenerate persons, or open Regeneration on another Head.

2. But I shall now give you a fuller explication of the great work of Regeneration; the word is *παλιγγενεσία*, and signifies a new or second state. This is a compound word of *παλις*, again, and *γενεσις*, Generation: So Regeneration is a *New Birth*; or as *Peter* expresses it, a *being born again*, 1 Pet. 1. 23. The word is used in *Tit.* 3. 5. and in *Matth.* 19. 28. In *Titus* it is meant of the first Regeneration, or change of state here; but in *Matthew*, it may import the state of Grace here, and Glory hereafter. The words in the *Text*, and in 1 Pet. 1. 23. which are rendred *born again*, are of the same import, and signifie the same thing, or work of God on men; and so do those expressions of *begetting*, 1 Pet. 1. 3. *Jam.* 1. 18. Indeed the work of Regeneration is variously expressed, and set out in Scripture by many significant and divers words and



phrases; to shew us, that it is a great and glorious work of God on sinners, to commend it the more to our consideration and acceptance, to explain and make it the clearer to our understandings, and to quicken and perswade us to seek after it in good earnest, to esteem and value it, and to move Regenerate persons to much thankfulness for it, and to provoke to walk worthy of it; to convince men that it is too great a work for them to do, that they are beholding to Free Grace and Omnipotent Power for it, and to lay them low, and make them vile in their own eyes. Now Regeneration is exprest and set out to us in the Gospel, sometimes by *renewing us*, Col. 3. 10. Heb. 6. 6. sometimes by *making us partakers of the Divine Nature*, 2 Pet. 1. 4. and *stamping the Image of God on us*, Col. 3. 10. Eph. 4. sometimes 'tis exprested by *Gods writing his Law in our hearts*, Jer. 31. 33. Heb. 10. 16. and by *circumcising hearts*, Deut. 10. 6. sometimes by *shedding abroad his love, and putting his fear into them*, Rom. 5. 5. Jer. 32. 39, 40. as also by *quickning the dead*, Eph. 2. 1. 5. Joh. 5. 21. 25. sometimes by *Creation, or creating them in Christ Jesus unto good works*, Eph. 2. 10. Col. 2. 10. sometimes by *putting off the old man, and putting on the new*, Col. 2. 9, 10. Eph. 4. 22. 23. 24. sometimes by *translation, or by translating us from death to life*, 1 Joh. 3. 14. and *out of darkness into the Kingdom of Christ*, Col. 1. 13. sometimes by *opening blind eyes, and turning men from darkness to light*,  
[and

and from the power of Satan unto God; Acts 26, 18. sometimes by Gods working us to will and do, Phil. 2. 13. and working us for this self-same thing, 2 Cor. 5. 5. that is, preparing us for another world; and sometimes by calling us by his Grace, Gal. 1. 6. to be Saints; to holiness, 1 Pet. 1. 14. and to newness of life. Regeneration is held forth to us by such expressions; and works of God in and upon us; it includes all these, and several other mentioned in Scripture. But I have more to say for the unfolding and clearing this great truth to you, who desire to learn.

First, Regeneration, Renovation, or the New Birth, is made up of all and every Grace of Christ: I mean the seeds and first fruits of all Grace, Christ imparts and infuses a measure of all his Grace in regenerating a man; he opens the Fountain and Treasury of his Grace and Fulness by the hand of the Holy Ghost, he conveys it into our hearts, Job. 16. 13, 14. yea, and the Holy Spirit himself gets into men, and dwells there, Rom. 8. 10. as I shewed you before.

*Q. What are the Graces of Christ, that constitutes and forms the New Creature, or that makes the great Change?*

*Ans.* First *Life*. We are all by Nature dead in *sine*, not only as under the Damning Sentence of the Law, but we are personally dead; that is, as the Body is dead without the Soul and Spirit that animates the Body, so without the Spirit and Grace of Christ,

our Souls, Bodies, and Spirits, are spiritually dead, as being *without spiritual life*, Eph. 2. 1. 5. Matth. 8. 22. Job. 5. 25. Now when Christ Regenerates a man, he infuses and conveys of his Life into him, and that enlivens the whole man. Hence Christ tells us, that *he is the Life*, Joh. 14. 6. that *he came to give Life*, Joh. 10. 10. that *he quickens whom he will*, and *the dead shall hear his voice*, and *live*, Joh. 5. 21. 25. And Paul tells us, that *our life is hid with Christ in God*, Col. 3. 4. He is the *Fountain of the Water of Life*, which he invites men to come and drink, Rev. 22. 17. Job. 7. 37. And he tells us further in Job. 11. 25. that he is the *Resurrection, and the Life*; and that *whoso findeth him, findeth life*; Pro. 8. 35. So that Regeneration is a new Life, a Heavenly Life, and the Life of Christ.

Secondly, *Light*; special and peculiar Light. By Nature we are blind, walk in darkness, and know not whether we go, because darkness hath blinded our eyes; we know neither Christ, nor our selves; there is a Vail before our eyes, so as that we cannot discern spiritual things and matters spiritually; they are all Mysteries unto us, and we cannot see them so as to love, prize, and esteem them more than our lusts, and the things of this world. So the Gospel tells us, that by Nature we are in *darkness*, Eph. 4. 8. Acts 20. 18. and our calling is *out of darkness*, 1 Pet. 2. 9. and the *Light* (that is Christ) *shined in darkness* (that is in mens hearts) Job. 1. 5. And

we are told, that men by Nature are not only in darkness, but that *they love it*, or to abide in it, *Job. 3. 19.* Now in Regeneration God causeth light to shine in our hearts, to give us the knowledge of the glory of God in the Face of Jesus Christ, *2 Cor. 4. 6.* And we are brought out of darkness into marvellous light, *1 Pet. 2. 9.* and by this light we are enabled to discern heavenly and spiritual things spiritually, *1 Cor. 2. 9, 10, 12, 13, 14, 15.* Our sin and hypocrisie from God hath brought us into a Dungeon of darkness; and therefore it is absolutely necessary, that God should give us spiritual light in Regenerating us, to make us teachable and tractable to know his will, and do it; for without this Light we cannot know, nor do it aright.

Thirdly, *Faith*; Christ gives men Faith that they may believe in him, and in God the Father, as he commands them to do, *Job. 14. 1. 1 Pet. 1. 21. 1 Joh. 8. 23. Job. 6. 22.* Men have no Faith, I mean no special and peculiar Faith of their own, whereby they can rightly believe in Christ unto Salvation, *Heb. 10. ult.* and therefore they must have it from him, and from him they have it in Regeneration; for he is the Fountain of Faith, as well as of Life and Light. *All things are delivered to him of the Father, Matth. 11. 27. and it pleased the Father that in him should all fulness dwell, Col. 1. 19. that of his fulness men might receive Grace for Grace, Joh. 1. 16.* Christ commands them to believe in him, and tells them that in so doing they



they shall have Eternal Life, *Job. 3. 16.* and that they may so believe, and obtain Eternal Life, he bestows of his own Faith upon them, which is a part of their New Life, or Regeneration. This is a lively Faith, *1 Pet. 1. 3.* of the Operation of God, *Col. 2. 12.* and it is given them in the behalf of Christ, *Phil. 1. 29.* And in *Eph. 2. 8.* 'tis said, not to be of our selves, but the gift of God; and presently subjoyns, *verse 10.* that we are Gods workmanship, created (or regenerated) in Christ Jesus unto good works, whereof believing is the most excellent, *Job. 6. 29.* And in *1 Pet. 1. 3.* the Apostle tells us, and blesses God, that he had begotten some Souls to a lively Faith or Hope; which shews that Faith and Hope are part of the New Creation: And the Faith whereby we believe in Christ unto the saving of our Souls, is called the Faith of Christ, *Rom. 3. 22.* *Eph. 3. 11, 12.* The Faith that meer natural men have, it is a dead Faith, *Jam. 2. 20. 26.* but the Faith of Christ is a part of the Life of Regeneration. We do not first believe that we may be quickened, and Regenerated, but we are first Regenerated by the Spirit of Faith, and then we believe with a living, lively, and with a heart-purifying Faith, *Act. 15. 9.*

Fourthly, *Hope*; Hope is a Grace of Christ, and a part of our Regeneration, or of the New Creature in us. Hence Regenerate persons are called *Children of Hope.* *1 Job. 3. 3.* and in *Col. 1. 27.* it is said, that Christ is in them the Hope of Glory. Unregenerate men are said to be



be without hope, while they are without God in the world, Eph. 2. 12. and when they are savingly called, or Regenerated, they are said to be called in Hope, Eph. 1. 18. and all believers are called in one Hope, Eph. 4. 4. that is, all have the same grace of Hope given them in their calling; and in 1 Pet. 1. 3. (before-named) they are said to be begotten again to a lively Hope, by the Resurrection of Christ from the dead.

Fifthly, *Love*: Love is another Grace, given from the God of all Grace in Regeneration. Such as loved not God before, above the Creature, are enabled by Regenerating Love, to love him mostly, heartily, obediently, and constantly. This Love is shed abroad into the heart by the Holy Ghost, Rom. 5. 5. and God is said to give it to men by circumcising; that is, by regenerating their hearts, Deut. 10. 6. This is one of the Laws that God promises to write in their hearts, Jer. 31. 33. God requires men to love him with all their hearts, minds, and strength, Matth. 22. 37. and that they may so do, he Regenerates them; that is, he gives them Regenerating Love; and this Grace helps to compleat the work of Regeneration in us. This Love is a Beam, a drop of that Love wherewith he loves his Elect, and therewith Regenerate persons love God again with the same love that he loves them; it is the same for kind, though not of the same degree; so that he who loves not God with all his heart, is not Regenerate;

rate; but he that doth, is certainly Regenerated.

Sixthly, *Fear*: Men have cast off the fear of God, and fear not to offend him; but God will be feared by men, and requires them to do it *all the day long*, *Pro. 23. 17.* Men indeed are naturally afraid of Gods Judgments, when they see or feel them, but they are not afraid of provoking God by their disobedience and rebellion; men have cast the fear of God behind their backs, but God will have some *bearers of him*; and therefore he puts it into their hearts, *Jer. 32. 39, 40.* that with his Grace of holy fear, they may indeed stand in awe of him, and sin not, *Psal. 4. 4.* There are no men in the world that fear God aright, but Regenerate persons; and the fear of God being a part of their Regeneration, they do from the day of their New Birth begin to fear him, and ever after they are called *Fearers of God*, *Psal. 115.* The Eye and Commands of God keep them in awe; God hath put fear into men and beasts, to be a means to cause them to preserve themselves, and to keep them from hurting one another: So in Regeneration God puts his holy spiritual fear into their hearts, that they may not sin against God, or wrong their own Souls. God hath promised to cause men to fear him, not so much for his Judgments, as for his *Mercy and Goodness*, *Hos. 3. 5.* and this fear he put into the Body of Regeneration, without which it will be imperfect.

Seventh-

Seventhly, *Humility, Meekness*: These Graces (if they are two) are parts of the New Creature; they are the Beauty and Ornament of the New Creature, without which it would not be so amiable and lovely as now it is. We are by Nature exceeding proud, rugged, haughty, sower, and pievish Creatures, but God loves a meek and humble spirit; and therefore he Regenerates some with Humility and Meekness, and the more men have of these, the more lovely they are to God and men, the more conformable to Christ, who was *meek and lowly in heart*, *Matth. 11. 29.* Christ will have all his Members like himself; the Body must be like the Head; and Christ becoming their Head in Regeneration, he bestows on them his Humility and Meekness, which is a part of that fulness of Grace he hath received for his Members. Meekness is one of the glorious fruits of the Spirit, *Gal. 5. 22.* and one of the Graces of Christ, *Jam. 4. 6.* By Humility and Meekness Christ prepares and capacitates men for his service, and communion with himself; to bow and bend them to his holy will, and make them obedient unto him in all things; for only the Humble and Meek are such persons and walkers.

Eighthly, *Zeal*: Regeneration makes men zealous against sin, and for God, and godliness. Before Regeneration men may have a zeal for God, but not the Zeal; it is not according to knowledge, *Rom. 10. 2.* True Gospel-zeal is a glorious Grace of Christ infused into men

men in Regeneration, and that in pursuance of one of the great ends of Christ his death, *Tit. 2. 14. He gave himself to redeem us from all iniquity, and to make us a peculiar people, zealous of good works.* Before men are Regenerated, they are zealous for their own gain, honour, pleasure, and superstition; but Regeneration makes them zealous for God, with the Zeal of God. As soon as *Paul* was converted, he shewed himself a true and great Zealot indeed for Christ, Grace, Holiness, and the Souls of men. It is holy Gospel-zeal that makes men active for God, and puts them forward to follow their Light: Light in the Head, without Zeal in the Heart, may fill men with notions of duty, but never make them *Praditioners* of duty; they may know the Will of God, but they will not, they cannot be perswaded to do it: 'tis true, that Zeal without knowledge is not good, and as true, that knowledge without zeal is unprofitable; Christ hath a fulness of zeal for men, and in Regeneration he imparts it to them.

Ninthly, *Prayer*: In Regeneration Christ infuses the Grace and Spirit of Prayer; as soon as *Paul* was Regenerated, *behold he prayeth, Acts 9. 11.* He had often prayed before, for he was a zealous *Pharisee*, and concerning the Law he was blameless, *Phil. 3. 6.* but he never prayed aright until he was Regenerated, for then Christ gave him the grace of Prayer; he could then pray with Grace in his heart, and then, not till then, behold he prayeth.

There



There are none can pray spiritually but New Creatures, for the voice of Nature is the voice of the flesh, and *what is of the flesh is flesh*, *Job. 3. 6.* and that voice God is not pleased with, and heareth not; but it is the voice of the New Creature, which is formed and made up of the Grace and Spirit of Christ, that God *heareth and delighteth in*, *Pro. 15. 8.* Therefore God promisetb to give unto men (in Regeneration) *the Spirit of Grace and Supplication*, *Zach. 12. 10.* that they may thereby be enabled to pray unto God *holily and acceptably*, *1 Pet. 2. 5.* *Rom. 8. 26, 27.* God is a Spirit, and *will be worshipped in spirit and truth*, *Job. 4. 23, 24.* and therefore he spirits them in Regeneration so to do. Men may speak great and good words, and make plausible and seemingly good prayers from light in their heads, and other common spiritual gifts, without Regeneration, but they are but fleshly, cold, dead, and loathsome prayers, because they proceed not from a Divine Root and Spring; they are dead, their hearts are dead, and therefore their prayers must needs be dead prayers, which the Living God abhors, *Isa. 1.* But now Regeneration opens their hearts and tongues, enlivens and quickens them, puts a heavenly Principle into them, so that now they can speak to God with new tongues and hearts; now they can pray in Faith and Hope, with spiritual and lively affections, and in obedience to the Will of God.



Tenthly, *Self-denial*: Men are by Nature altogether *selfish*, they are wholly devoted to the service of the flesh, and set upon *fulfilling the desires of the flesh, and of the mind*, Eph. 2. 3. Rom. 8. 5. Phil. 3. 19. But God lays in *Self-denying grace* on their hearts in *Regeneration*; so that now they can deny themselves of their ease, pleasures, profits, opinions, relations, peace, and all their once beloved *Interests* whatsoever, for God, Holiness, Truth, and the welfare of their own Souls, They can, and that upon choice, displease themselves, to please God; they can willingly be nothing, that *Christ may be all in all things*, Col. 3. 11. yea, they would be the Footstool of Christ to exalt him, and set him on the Throne. Regeneration makes them account their all too little for him, as before they accounted a little too much for Christ. This is the great term on which we receive and believe in the Lord Jesus, Mark 8. 34. *Math. 16. 24. Luk. 9. 23.* and by Regeneration he gives them *power and will to do it*, Psal. 110. 3. Phil. 2. 13. *Joh. 6. 44, 45.* This Regeneration wrought in *Paul*, Gal. 1. 16. *I consulted not with flesh and blood* (says he) that is, as soon as he was Regenerated, Christ sent him to *preach the Faith which before he had zealously destroyed*, vers. 23. and that amongst the barbarous Heathens, where was much danger, and in the doing of which he should meet with many difficulties, (as he did) yet he immediately yielded up himself to the Will of Christ, and

and laid his own in the dust. So when Christ called Peter and Andrew, they straightway left all and followed him, *Matth. 4. 18, 19, 20.* and afterward Matthew did the like; he presently left his gainful Trade at the Custom-House, and followed Christ, *Matth. 9. 9.* So the Disciples tell Christ, *Luke 18. that they had left all, and followed him;* and the grace of Self-denial is given to all Regenerate persons in the very moment of their Regeneration.

Eleventhly, *Sincerity*: This is the general grace, or that which is the *Salt* that seasons and makes (as it were) all other grace good and singular. *Gospel-sincerity* is the holy spiritual *Leaven*, that runs through the whole Lump, or Body of the graces of Christ given in Regeneration; it is not properly one single grace, but it is rather the grace of all other graces; 'tis that which makes the specifical difference between common and peculiar grace, that makes a man to be what he seems to be; it makes and really qualifies a man, a truly godly and gracious man; it makes the heart, face, and tongue of a man the same towards God and men; it makes a man entire, and wholly for God, Christ and Holiness, according to his holy profession; it brings up, and musters all graces, sets them in their places, and directs them all unto God in duties, and to those holy ends for which he hath appointed them to be performed. *Gospel-sincerity* is a special gift of God bestowed on men in Regeneration, *2 Cor. 1. 12. that in*

the simplicity and sincerity of God we have had our Conversation among you, (says Paul;) and he tells the Colossians, that they had heard and known the Grace of God in truth, Col. 1. 6. Gospel-sincerity hath all grace in the Womb of it; by it the Holy Ghost makes men a peculiar people unto God, qualifies and fits them for all spiritual and holy employments, and Religious Exercises, for acceptance and Communion with God. This is it that makes men lovely, and desirable to God and man, that makes them true and faithful to God, that draws forth and engages their hearts to God, and causes them to yield up their wills to the Will of God. Without Gospel-sincerity men are but whited Sepulchres, and like the Apples of Sodom, beautiful without, but rotten and abominable within. Mens Religion, I mean their profession of it, without Gospel-sincerity, is vain and unsavoury. Gospel-sincerity is that which makes us like God, Jer. 22. 41. and that which spiritualizes and perfumes all our duties. All our duties must be done, and profession of godliness made in Gospel-sincerity, or God will abhor both us and them, Joshua 24. 14. Heb. 10. 22. Job. 4. 23, 24. Isai. 1. Therefore that God may have some to serve him in Spirit and Truth, he Regenerates them, and makes them New Creatures, by putting his own Nature, and stamping his own Image into, and upon them, and so they are made holy and sincere, in measure, like unto himself. This is another glorious part

of Regeneration. These are some, and but some of the graces of Christ, that makes forms, and constitutes the Heavenly Babe, the New Creature. There are many other graces of Christ given to men in their Regeneration, to make a compleat New Creature; as *Foy*, *Temperance*, *Patience*, and several other, which I shall not now insist on, nor mention, because I have many other Truths to open to you on this Subject. Let me then advise you, who think you are Regenerated, to examine and try your selves, if you can find indeed these graces of Christ in you; and if you can, and do find them in you really, you may be sure that all other graces (that have not been mentioned) are in you, and that you are in a state of Regeneration; but if there be none of these graces in you, then you are in an unregenerate state and condition.

*Q. What have you further to say and declare of Regeneration?*

*Ans.* I say, that the Holy Ghost gets into a man when he Regenerates him, and brings in all the Graces of Christ with him, *Joh. 16. 7, 8, 13, 14.* as was shewed before, *Rom. 8. 9, 10, 11.* And Christ is said to be in Regenerate men by his Spirit and graces, *2 Cor. 5. 17.* and by regenerating them, he works in them new principles, habits, dispositions, and ends, and he sets up in their hearts and souls new Laws, namely, his own, to direct and guide them, to rule and order them; *All things are*



become new in him, and to him, that is Regenerated, 2 Cor. 5. 17.

1 There are new, that is, *divine and heavenly Principles* in him; there is Divine Light to see withal, and New Life to walk withal, in the ways of God; there is Love to move and incline his heart to his duty, Life to quicken, and Light to direct and guide him: so that his duties proceed from his new Principles of Light, Life, Faith, and Love. *All things are become new in him.*

2 *New Habits.* His new Principles are become fixed, stated habits in his Soul; he doth not move and act in the things of God by *Forreign* causes, and external motives only, as he did before Regeneration, but he acts and brings forth fruit from a stock of grace in his heart. In *Matth. 12. 35.* Christ tells us, *that a good man, out of the good treasure of the heart, bringeth forth good things;* that is, from a gracious fixed habit. His good works do naturally flow from him; he is fixed and resolved at all times, to do and comply with the Will of God, in all states and conditions whatsoever, not only when he hears or feels some stirring word, or provoking judgment, to quicken and irritate him, but also at other times, when none of these things do occur. Thus we find *David* and *Paul*, *Psal. 57. 7. Psal. 119. Acts 20. 24. Acts 21.* All things are new.

3 *New dispositions.* Regeneration disposes us to every good word and work; it is an habitual disposition, though it be sometimes stronger,



stronger, sometimes weaker, yet they do genuinely mind and will God, their duty, and eternal happiness, *Rom. 7. 18. For to will (says he) is present with me, but how to do it he knew not.* And the same *Apostle* shews us, that 'tis so with all good men, *Gal. 5. 17.* and they are said to be *spiritually minded*, *Rom. 8. 5, 6.* that is, the bent, inclination, desire and intention of their hearts were so. Thus Regenerate men are said to be *ready to every good work*, *Acts 17. 11. Tit. 3. 1. 2 Cor. 8. 11. Rom. 1. 15.* Regeneration disposes them to *pray in secret*, *Acts 9. 11.* to hear and learn the Will of God, *Acts 17. 11.* so to be delivered from all sin, *Rom. 7. 24. to perfect holiness*, *Pbil. 3. 13, 14.* and as these, so all other things and duties whatsoever. It is true, that the carnal spirit in Regenerate persons, doth greatly oppose and draw them backward, but yet that hinders not their holy dispositions and inclinations, but they will breathe and operate in them, with a notwithstanding, as good men do experience. And indeed, this is one of Gods great and holy ends in regenerating men; namely, to move and incline their hearts unto himself, and his holy will, that they may move, will, and act freely, by his Life and Power within them; that their habitual inclinations and dispositions may be suited to his will, and the things above, and that his external motives may sweetly and freely draw, and not force and drive them to himself, and their duty. Hence the Spouse prays

Christ to draw her, and she will run after him, Cant. 1. 4. shewing thereby which way she was disposed and bent.

4 *New ends and designs.* All things are become new with regenerate persons, and therefore needs they must have new ends and designs in their eyes, and hearts; in their wills, understandings, judgments, minds, and affections; as their ends and designs in things before Regeneration were base, low, and sordid, so now in a Regenerate state they are high, noble, and honourable: They were wont to make the *Lusts of the flesh, of the eye, and the pride of life*, the mark they shot at, and the point, scope, and end of all their projects, contrivements, and endeavours; but Regeneration hath sublimated and heightned their spirits, caused them to see, and carry on more worthy and glorious designs and ends; their hearts are in measure suited to the Commands of God, and the end of Christ his Death. This the Apostle notably declares, 2 Cor. 5. 15. *and that he died for all, that they that live, (that is, that are Regenerated, and begotten again to a lively hope) should not henceforth live unto themselves, (but to whom then?) why, to him who died for them, and rose again.* They are now partakers of the Divine Nature, and are of a heavenly descent; they are the spiritually natural and adopted Sons and Daughters of God, the Off-spring and Royal Issue of the King of Kings, and Lord of Lords; and therefore they must needs have

have aims, ends, and designs in their eyes and hearts, according to their new Nature, and Royal Spirits. Now their Hearts and Souls are bent and set to live in the Court, in the presence of the King, to wait on, and do homage to him, to honour, serve, and please him; to keep his favour, and smiles of his countenance; to know his pleasure, and yield him free and chearful obedience thereunto; to enrich themselves with his graces and Spirit, and prepare themselves for full and everlasting Communion with himself. Now they desire to hold up his Interest and Concerns in the world, to enlarge and augment his Kingdom, and to have their light so to *shine in the world before men*, as that they may see their good works, and be *induced to glorifie God, Matth. 5. 16.* These, and such like glorious ends and designs, are in the New Creatures eye; but to live, project, and contrive, to get and keep worldly riches, honours, pleasures, beauty, and a great name, are things far beneath the Noble and excellent nature and spirit of the New Creature; it is of a Christ-like Spirit and Nature, and therefore it must of necessity have and design the same ends he doth; *Their old ends are passed away, and new take place.*

§ *New Rules, or Laws.* Regeneration brings into a man, and puts him under new Laws, Orders, and Rules; *All things are become new.* Before Regeneration they were ruled and governed by the will of the Flesh, the counsels

of the Flesh, the suggestions of Satan, and examples of carnal men, and accordingly they walked and steered their course, blest themselves in so doing, promising peace and felicity to themselves in those ways of their own hearts, *Isa. 66. 3. 1 Thes. 5. 3.* But Regeneration puts into them, and brings them under the Laws and Orders of Jesus Christ, and the Kingdom into which they are *translated*, *Col. 1. 3.* The Laws written in the Gospel, are by Regeneration written with the Finger of the Holy Ghost in their hearts; so that now they have (as it were) *two Bibles*, or Books of Laws, the one in their hand, the other in their hearts, *Jer. 31. 33. Jer. 32. 40. Heb. 8. 10, 11. Heb. 10. 16.* By these Laws and Rules, they desire, chuse, and endeavour to walk under them, to live and be subject to them, and to none else. The New Creature knows no other Lord, Laws, or Law-giver, over it's Soul and Conscience, but Christ; it freely yields up its self to all chearful obedience to all his Laws, and accounts it his happiness to walk by his Rules; he honours them, and is thankful for them.

These are his Laws upon choice, and his obedience to them he esteems as a great privilege and honour, *Deut. 4. 8.* He would not vary from them, but have them continually before him, in his eye, heart, and hand; he makes them his *delights and Councillours*, and they are the *joy and rejoycing of his heart*, as *David* and *Jeremy* experienced. When they vary from



from them, or in any thing transgress them, they are afflicted; and when they conform to them, they rejoyce.

Q. You said before, that Regeneration signifies a change of state, or a second state; pray shew what is meant by a second, or new state, that Regeneration puts men into?

Ans. I have shewed you already, that Regeneration puts men into a new state of life; it translates and raises them from spiritual death, to spiritual life, from darkness to light, &c. by the infusion of the Spirit, Light, and Life of Christ: And several things have already been discoursed on, which may not here be mentioned, but shall refer you to what hath been said before. Here I shall add, secondly, that Regeneration *transplants* men out of the old Adam into the new; it takes them from the old stock, and grafts them into the new, out of the Earthy man, and puts them into the Heavenly, 1 Cor. 15. By Regeneration they are actually put into Christ, and Christ into them; they are taken out of the Kingdom of Satan, and put into the Kingdom of Christ, as these Scriptures shew, Rom. 8. 9, 10. 2 Cor. 5. 17. 2 Cor. 13. 5. Col. 1. 13. Acts 26. 18. Joh. 18. 36. Men are first put into Christ by Election, they are said to be chosen in Christ, Eph. 1. 4. and that before the Foundation of the World; and they were united to Christ in his Incarnation, when he took up our Nature into a Personal Union with the Divine; but in Regeneration, we are fully and



and compleatly, actually and personally united to Christ, with our own choise, and free consent; so that here is a great change indeed. Regenerate persons are set into a new and living stock, which will yield sufficient sap and nourishment to such grafts. *I am the Vine*, (says Christ) *ye are the Branches*, Job. 15. 5. And hence it is that they *bear much fruit unto Eternal Life*, after Regeneration, Job. 15. 5. Job. 4. 36. By Regeneration we are made Subjects of his Kingdom, and living Members of his Body, 1 Cor. 6. 15. Eph. 1. ult. Eph. 5. 30. They are now of another Kingdom, and Corporation, of another Root, Stock, and Body, of another Family and Household, Eph. 2. 19, 20.

Thirdly, Regeneration puts men into a state of *liberty and freedom*. In their unregenerate state, they are in bondage, in prison, and slavery to their *Lusts*, Rom. 6. 17. to *Satan*, 2 Tim. 2. ult. Eph. 2. 2. They are also in bondage under the *Law*, and enjoyned to keep every tittle of it, on pain of Eternal Death, Gal. 3. 10. Rom. 6. 14. They are also by Nature Children of wrath, *as they are sinners* and transgressors of the Law, Eph. 2. 3. And they are, *as sinners*, under the damning Sentence of the Law, Job. 3. 18. Moreover, the Scripture tells us, that all men, while in their unregenerate states, are *Prisoners*, Isa. 61. 1. and *Prisoners in the Pit*, Zach. 9. 11. This, and much more, is their misery and bondage, thralldom and slavery, while in their state of sin; but  
now

now Regeneration sets them at liberty and freedom, *Gal. 5. 1. 13.* Christ hath by his Death purchased their freedom and liberty, *Tit. 2. 14.* but it is made theirs by, or in Regeneration. Then he opens the Prison doors, *Isa. 61. 1.* turns the Devil out of his Throne, *Luke 11. 21, 22.* breaks off their bonds, and brings them out, sets them at liberty, and lets them go free, and all by virtue of his blood, in pursuance of the Covenant, *Zach. 9. 11.* Now they are said to be free from sin, and become the servants of God, *Rom. 6. 22.* and the wicked one toucheth them not, *1 Job. 5. 18.* In Regeneration Christ leads Captivity captive, *Eph. 4. 8.* It is a great, real, and Everlasting Freedom that men have in Regeneration; they shall no more return into Captivity: If therefore the Son shall make you free, ye shall be free indeed, *Job. 8. 36.* Hence they are ever after Regeneration called the Lords Free-men, *1 Cor. 7. 22.* for by Regeneration they are put into the state of liberty, not upon condition, or for a time, but for ever. They are free from the Ruledom of Sin and Satan, from the Law of sin and death, by the Law of the Spirit of Life, *Rom. 8. 2.* By Regeneration they are made free to, and for God and Holiness, to serve him without fear, in righteousness and holiness, all their days, *Rom. 6. 22. Luke 1. 74, 75.* So that now they have nothing else to do or mind, but how, as Free-men, to walk worthy of their new state, to live unto God, and bear fruit to his praise and glory; for they  
are

are now in a secure state of freedom and liberty, and need not fear the loss of it.

Fourthly, By Regeneration we are put into a state of *Relation* to God the Father, and Jesus Christ the Son. In our unregenerate states we are the *Children of the Devil*, *Joh. 8. 44.* are his subjects and servants, and also the *servants of sin*, *Rom. 6. 17, 18.* and then we stood in no special Relations to Christ: For when we are made free from sin by Regeneration, then, and not till then, we become the *Lords servants*, *Rom. 6. 22.* God is indeed related to us, as our *Creator*, and we are related to him, as we are his *Creatures*; but this is no special Relation, for the Devils are so related to God: But Regeneration puts us into several special Relations. (1.) Into a *Conjugal Relation*. Christ is Married to them, and they to him, *2 Cor. 11. 2. Cant. 2. 16.* Christ is their Husband, and they are his Wife, as the Song of Solomon shews. (2.) God is their *Father*, and they are his Children, not as by the first Creation, but by Regeneration, *Joh. 1. 12. 2 Cor. 6. ult. Isa. 9. 6. Heb. 2.* (3.) Christ is their *Head*, and they are his Members, *Eph. 5. 30.* (4.) Christ is their *Lord and King*, and they are his Subjects and Servants, *Col. 2. 6. Rom. 6. 16. 22. Psal. 2. 6.* (5.) Christ is their *Shepherd*, and they are his Sheep, *Joh. 10. 11. 14. 27.* (6.) Christ is their *Prophet*, and they are his Scholars, *Acts 3. 22, 23.* These are some of the near Relations that Regenerate persons stand in to Christ, and they are in-  
stated

stated in them by Regeneration; for then they are contracted to Christ: *I have* (says Paul) *espoused you to Christ*, 2 Cor. 11. 2. namely, by the means of his Preaching to them; and so they are made Sons and Daughters, Gal. 4. 5.

Fifthly, In Regeneration men are put into a state of *Righteousness and Justification*; not that they are Justified by Inherent Grace, or because they are Regenerated, but that God doth by Regenerating them, enable them to take hold of Christ, and *believe in him unto Justification of Life*, Rom. 5. 18. Rom. 3. 22. 25. So also, for that God doth actually and personally justify men, when he Regenerates and makes them New Creatures. Before Regeneration men are in a guilty state; they are in an unrighteous, and (as such) in a condemned state and condition; but by the means of Regeneration they are enabled to believe, receive, and apply the Righteousness of Christ unto themselves; and they can go to God the Father, and take out his *Acquittances*, and promised *Discharges*, *Pardons*, and *Acceptance*, bring home, and apply all unto themselves; and so God accepts them, acquits and forgives them, discharges them of, and justifies them from and against all Crimes, Accusations, and Indictments whatsoever, and puts them into a Justified state, or into a state of *Righteousness and Justification*, upon their believing in him, with the Faith given them in and by their Regeneration, Rom. 8.



33, 34. 2 Cor. 5. ult. Rom. 3. 24. 26. 1 Cor.  
1. 30.

Sixthly, Regeneration puts men into a state of *Friendship* with God. By Nature we are all *Enemies* to him; and God seems to be, and to carry himself towards us as an *Enemy*, Rom. 5. 10. *Isa.* 63. 10. yea, we are by Nature worse, and more than *Enemies*, for being in *Friendship* with the World, we are at *Enmity* with God, *Jam.* 4. 4. But Regeneration makes a great change; for it makes us *Friends* to God, and God carries himself *Friendly* towards us: The old *Enmity* is turned into a *Sweet, real, and comfortable Friendship*. God carries himself *Friendly*, and as a *Cordial and great Friend* to us, and so do we (in measure) unto him; we have his Heart opened to us in love and kindness, and ours are opened unto him in duty, love, and obedience. There is a great kindness, familiarity, and communication, between God and Regenerate persons, and they do greatly delight in one anothers company, *Isa.* 62. 4. *Isa.* 58. ult. *Pro.* 15. 8. This *Friendship* between God and New Creatures, is a real, not feigned *Friendship*; it is a heart-endearing, and Soul-knitting *Friendship*; it is a pleasant and delightful *Friendship*; it is a sure and well-grounded *Friendship*, and it is a constant and perpetual *Friendship*; it is such a knitting and fast *Friendship*, as that neither *Sin* or *Satan* can possibly dissolve. In, and ever after Regeneration, God calls his  
New



New Creatures his Friends, *Luke 12. 4. Job 15. 13, 14. Isa. 41. 8. Jam. 2. 23.* and God and them declare themselves true and choice Friends indeed to each other, by their love, and loving one another at all times, which is the property of a true Friend, *Pro. 17. 17.*

Seventhly and lastly, They are by Regeneration put into a state of Grace. By Nature men are not only sinful, but they are in a state of sin and death; they are *dead in sin, and sold under sin*; yea, they are *altogether sin*, *Eph. 2. 1. Rom. 3. 10-20.* As their services to God are, so are they; *they are iniquity, Isa. 1. 13.* It is their name, character, and nature, *Rom. 5. 8. Gal. 2. 15.* But Regeneration sets men in a state of Grace; for although after Regeneration they have much sin and filthiness in them, yet their state is accounted and called, and it is really a holy state; and after Regeneration, men are *never accounted and called sinners*, but Saints, holy Brethren, the People and Children of God, and the like; for they have their new Names from their new States. As the Apostle speaks to the Ephesians, *Ye are (saith he) no more Strangers and Foreigners, but Fellow-Citizens of the Saints, Eph. 2. 19.* so it may be said, and that truly, of all Regenerate persons, that they are no more sinners, (although they sin) but *holy and beloved, Col. 3. 12.* It is, and may be called a state of Grace, on many accounts; I'll name a few, and so dismiss this Head. (1.) Because they are *ingrafted into Christ*, who is their

their Root, *Revel. 22. 16.* the Stock and Vine in whom they are set by Regeneration, *Job. 15. 2. 5.* (2.) Because they are in favour with God; he loves the New Creature with the love of complacency and delight, because it is his very Image and Nature, *2 Pet. 1. 4. Col. 3. 10.* and he hath great favour and kindness for them as such, *Tit. 3. 4, 5.* (3.) Because they are under the Conduct and Power of Grace: For as before sin reigned unto death, in, and over them; so now the *Grace of Christ reigns through righteousness unto Eternal Life, Rom. 5. ult.* (4.) Because of their Relation to God. They were the Children of the Devil; but now the Children of God: So their new Relation puts them into a new State. (5.) Because of their work and service; their work was to *serve sin, Rom. 6.* but now to serve God. It is now their only work and business to live unto God in all sincere Gospel-obedience. Holiness is their Aim, Trade, and Principle; 'tis stated in their hearts, moulded and framed there, and expressed in their endeavours. (6.) Because they are in an abiding and lasting state; it is not transient, but their Regeneration shall be perfected in Glorification, *Phil. 1. 6. Rom. 8. 30.* Thus you have heard what Regeneration is; I have opened it as plainly as I can unto you, that you may understand it, and make a judgment of your own states, whether you are indeed in a Regenerate state and condition.

CHAP. II.

*Shewing the absolute necessity of Regeneration.*

**Q.** *Is there an absolute necessity of Regeneration?*

**Ans.** Yea, there is an absolute necessity of it: We have it from the Mouth of Christ himself in the *Text*, and verse 5. *Except a man be born again, he cannot see the Kingdom of God.* And again, *Verily, verily, I say unto you, except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And in vers. 7. *Marvel not that I said unto you, you must be born again.* And this great Truth is confirmed, as by the so often repeating, and reiterating of it, so likewise by no less than *four Verities, or Asseverations.* So that you see there is an absolute necessity of it.

But I shall not leave it so, but further prove and demonstrate this great Truth, that so much, and so nearly concerns us all, by shewing 1. (The necessity of it) from the ends and uses for which men were created, and are regenerated. 2. From the utter inability and incapacity they are in, to obtain or prosecute those holy Ends of God, whilst in their unregenerate states. First, let us enquire into the ends and uses of Gods Creations; his first and second Creating work. 1. Here. 2. Hereafter.

1. *God created Man in his own Image, Gen. 1.*

26, 27. He was pleased to make us glorious and excellent Creatures indeed. God made man upright, Eccl. 7. 29. he stamp't the impressions of his own Wisdom, Knowledge, Holiness, and Righteousness on us; he made us capable of knowing, trusting, loving, pleasing, and enjoying him for ever. God Created us with pure and unspotted Natures, with free and holy dispositions and inclinations, with all abilities of will and power, to will and do that which was good and pleasing in his sight; and as such he delighted in us, and was refreshed in our Communion with him, Gen. 1. 31. God looked on this Noble Piece of his Workmanship, and tells us, it was *very good*; not only good, as his other works were said to be, Gen. 1. 18. 21. but (saith God) they are *very good*. Hence it is that they are said to be *Crown'd with Glory and Honour*, Psal. 8. 4, 5. Now in allusion and conformity to this his first Creating of Man, (the Gospel informs us) is his work in recreating or regenerating him: They are *Gods workmanship, created in Christ Jesus unto good works*, Eph. 2. 10. *renewed in knowledge, after the Image of him that created him*, Col. 3. 10. Eph. 4. 24. *Sanctified to the Lords use, and made partakers of the Divine Nature*, 2 Pet. 1. 4. Thus the second Creation, or Regeneration, answers to the first, is commensurate to it, (although in some things, afterward to be spoken of, it exceeds it) and is the same with it in kind and degree, in likeness and reality.

Secondly

Secondly, The ends of both these Creations are the same; namely, to glorifie God, and enjoy him for ever, *Isa. 43. 21. This people have I formed for my self, they shall shew forth my praise,* 2 Cor. 5. 15. *That they which live should not henceforth live unto themselves, but unto God,* 1 Cor. 10. 31. *Whatever ye do, do all to the glory of God.* And as to glorifie him, by living to him, so also to live with him, and enjoy him for ever, 1 Thes. 4. 17. *Job. 17. 24. 2 Cor. 5. 1-6.* But more particularly.

I They were at first created in the Image of God, to hold forth the great and distinguishing goodness of God to them, beyond what it was to other Creatures; for the Excellency and Glory of their Make, and Nature, their state and capacity, loudly proclaims the Wisdom, Power, Sovereignty, and Goodness of God to them. All Creatures were as Clay in the hand of the Potter, in his Eye and Hand, to make and form of it what manner of Creatures he pleased, But he was pleased to make and form Man of the dust of the ground, put a reasonable Soul into him, and stamp his own Image of Knowledge, Righteousness, and Holiness upon him, that in this state and condition he might commend and shew forth the transcendent and glorious Excellency of the Maker. Thus Man is said to be the *Image and Glory of God,* 1 Cor. 11. 7. so in Regeneration God declares and holds forth his distinguishing Love, Wisdom, Power, and Sovereign Grace, his Holiness,



ness, and Righteousness, by restoring them to their Primitive state, and restamping his Image upon them, after they had wickedly and shamefully defaced, and utterly marr'd it, by their own wicked inventions, *Eccl. 7. ult.* and that when they were his vile and hateful Enemies, *Rom. 5. 10.* By this work of God on them whom he Regenerates, he holds forth his Sovereign Attributes, especially his Sovereign Love and Power, *distinguishing Goodness, and the exceeding riches of his Grace, Eph. 2. 4, 5. Rom. 9. 23, 24. Rom. 11. 33. Eph. 1. 19, 20.* This is one of the glorious ends of God in Regenerating men.

2 That they might *trust* in, and live upon him. This is a homage which all reasonable Creatures do owe to their Sovereign Creator, namely, to trust him with the keeping of themselves, commit all to him, and relye upon him for all things, *1 Pet. 4. ult.* It was one of the Natural Laws that was concreated with them, and put into their hearts in their first make, to live always in a dependency on their Creator. For although God made Man a perfect Creature, filled him with his Grace, and adorned him with his Image, yet he was but a Creature, and he was always to live and have his dependency on God for his subsistence, and not to stand and continue in that state, from and by himself, but to depend wholly on him that made him. This he was bound to do, not only in point of prudence, for his own security and peace,

peace, but in point of duty, as that which he was indispensably bound unto by the Law of his Creation. His neglect of his duty in this, occasioned his Dreadful Fall, which ruined him, (I mean *Adam*) and all his Posterity. The same end doth God Regenerate men for, namely, that they may believe in Jesus Christ, and in God the Father by him, *Job. 14. 1. 1 Pet. 1. 21.* that they may trust, commit themselves to him, and live in a constant dependence on him, *Isa. 26. 4. Psal. 37. 3. 5.* Therefore doth he infuse his Faith into them, when he Regenerates them, *Col. 1. 12.* and writes this Law in their hearts, that they may obey it, *Jer. 31. 33. Heb. 10. 16.*

3 They were at first Created to love God, with all their hearts, and chiefest, strongest, and warmest love; that they might esteem and love him as their highest and chiefest good, and singular Object of all their affections. This Law of our Creation we have exprest in *Matth. 22. 37. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.* So likewise this is Gods End in his second Creation, or Regeneration; and therefore doth he *circumcise their hearts to love him, Deut. 30. 6.* writes this Law in their hearts, and sheds it abroad into them, in Regeneration, *Rom. 5. 5.* that they may love him aright, and that with his own love, without which they cannot do it.

4 The Lord Created Man to fear him, to reverence and stand in awe of him, as their great

Sovereign Lord and King. This Law was created with them, and written in their hearts, until sin had defaced and blotted it out. This Law is also written in the Bible, that men may remember what was written in their hearts in their Creation, and know their duty, and one of the ends for which they were Created; how they have lost it, and to provoke them to endeavour the recovery of it. How often have we this Law exprest in Scripture, *Thou shalt fear the Lord thy God; thou shalt stand in awe, and sin not*, Deut. 6. 13. 24. Deut. 10. 12. 20. Psal. 2. 11. Psal. 4. 4. 1 Pet. 2. 17. It is a holy fear, not a perplexing and heart-dissuaging fear that is commanded; it is a fear that is not an Adversary to Faith and Love, is the forbidden fear is, but it is useful for us, and helpful to all other Graces. Now in Regeneration God puts this fear into our hearts, Jer. 32. 39, 40. that we may serve the Lord with reverence, and godly fear, Heb. 12. 28. that we may not sin, or depart from God, Jer. 32. 1 *will put my fear into their hearts, and they shall not depart from me.* But I must hasten.

5 God Created Man to obey him, and yield him free, loving, and chearful subjection and obedience. He formed them for his Subjects and Children, that they should subject themselves unto his Laws and Authority, and yield or give to him the obedience of Subjects to their Sovereign, and of Children to their Creator and Begetter; and accordingly they were Created with the Principle and

Power

Power of obedience; and to this Created Principle God presently added a *positive Law*, to try and exercise their obedience unto God, *Gen. 2. 16, 17. But of the Tree of Knowledge, thou shalt not eat of it, nor touch it.* The Image of God, in which *Adam*, (and we in him) were Created, was such, as fully enabled him and us, had we kept it, to have yielded all heart and practical obedience unto his whole will; he wanted nothing to help him, but he had all Grace in perfection to obey and conform to the whole Will of God, at all times: But Sin rooted the Principle and Power of Heart-obedience quite out of us; so that men have now neither will nor power to obey the Will of God, until they are regenerated by Grace. But that God might not loose this End (altogether) for which he created Man, he is pleased, of his meer Grace, to Regenerate and renew some of Mankind, and thereby frame and mould them to such obedience, as he at first intended them for; for men cannot, neither will they obey, until Grace hath restored this old Power and Principle of obedience which they had lost. And therefore he Regenerates and infuses this Power and Principle into men, to make them willing Subjects, and obedient Children, *1 Pet. 1. 14. Rom. 6. 16, 17, 22.* This was Gods End in sending *Paul* to convert the *Gentiles*, *Rom. 15. 18.* and this is powerfully effected in men, in and by the work of Regeneration.



6 That they might *serve and worship him*, according to his revealed will. God made men to worship and serve him externally, as well as internally, by loving, fearing him, and the like. Christ mentions this in *Matth. 4. 10.* when the Devil desired external worship from him; *It is written, thou shalt worship the Lord thy God.* They were created in the Image of God, to serve him with fear, that is, to worship God, *Psal. 2. 11. Heb. 12. 28.* Now God Regenerates men, that they may by his Grace be enabled to do and perform that worship to him, which he at first created them for, and the Law of their Creation enjoyns them to; that is, to worship God in Spirit and Truth, for such (Christ tells us) the *Father seeks to worship him, John 4. 23, 24.* God works them for this self-same thing, (though not only for it) says *Paul, 2 Cor. 5. 5.* Regeneration makes men, together with the help of the Spirit, worship God according to his own Will and appointment, spiritually, holily, and acceptably through Jesus Christ, *Heb. 12. 28. 1 Pet. 2. 5. Rom. 12. 1.* But assuredly there are not any such Worshippers in the World, but Regenerate persons; for all other men do what they do, in the Worship of God, without the Grace and Spirit of God; and therefore cannot worship him in Spirit and Truth.

7 God created Man in his own Image, *that they might know him*; and therefore gave them a sufficient light to see by, and eyes to use that

that light; revealed and made known himself unto them, that they might clearly see him, and always have him, and his Will in their eyes. The Image of God was Light and Knowledge, as well as Righteousness and Holiness; and therefore *Adam* knew, and saw God so far, as a Man was, or in that state could be capable of knowing him; which as it aggravated his sin, so it heightened his happiness while he kept it. The knowledge of God was absolutely necessary to help him (and us in him) to trust, love, fear, and obey him; so likewise to adore and admire him, and to worship and serve him as our God: But the knowledge of God being lost, God hath provided means for the retrieving of some, and bringing them to the knowledge of himself again; and this is done by Regeneration. Hence they are renewed in knowledge after the Image of him that created them, *Col. 3. 10.* *Eph. 4.* And *Paul* saith, God that commanded light to shine out of darkness, hath shined in mens hearts, to give them the knowledge of the Glory of God in the Face of Christ, *2 Cor. 4. 6.* The having of this knowledge, is Life Eternal, *Joh. 17. 3.* For this end God opened *Pauls* eyes, *Acts 22. 14.* and for this end he opens others eyes also; and until men are Regenerated, they are in darkness, and know not God, nor Christ the Mediator; and therefore regenerates men, that they may know both, and whatever else is necessary to be known. Men are like Moles and Bruits without the knowledge

ledge of God; Jesus Christ, his Grace and Laws.

8 God Created Man, to make him the Object of his Love, Delight, Complacency, and Communion; and therefore made him *in his own likeness*, Gen. 5.1. beautified him with his own Image and Nature, Gen. 1. 27. 2 Pet. 1.4. that thereby he might make him a lovely and suitable Object for those ends. Man was the Flower, Crown, and Quintessence of the whole Creation, not so much because he had a Reasonable Soul, and a more Noble Nature, but *because he was created in the Image of God*. God puts the Accent on that part of his Workmanship several times, Gen. 1. 26, 27. 5.1. Eccl. 7. ult. to which the Apostle alludes, Col. 3. 10. This was the Creature that God saw *very good*, as fitted for these ends, namely, to be the objects of his love and delight, Gen. 1. 31. God made them after his own Heart, meet and answerable to his gracious purposes and intentions; but man quickly marr'd and disrobed himself, and thereby made himself utterly incapable and unworthy of Gods Delight, Complacency, and Communion; so that now God had not a Creature left in the World to delight in, and have Communion withal. But that he might not be altogether destitute of some to take up withal, he chose a certain number, with a design to make them *Vessels of Honour*, and to prepare them for this his special use, namely, to be his Companions, to solace himself with

with them, and rejoyce in them, as with his Friends and Lovers, *Zeph. 3. 17. Isa. 63. 3, 4.* The Book of *Canticles* abundantly declares it, Now this he doth accomplish in and upon them, in and by Regeneration, or making them New-Creatures. By Regeneration, God in measure and degree, restores to them what they sinfully lost, by their Rebellion against, and Apostacy from God, and reposes them with, and of his Grace and Nature, which they had deprived themselves of; by which they lost that love, delight, and complacency that God had to, and in them, and that Communion he had with them whilest they kept their integrity, and intended them for, in creating them. I say, God restores to them, and creates in them that which will for ever make them lovely and delightful unto him, by regenerating them; he *puts his Grace and Spirit into them*, *Ezek. 36. 25, 26, 27.* stamps and impresses his own glorious Nature and Image on them, *Col. 3. 10.* imputes the Righteousness of Christ to them, *2 Cor. 5. ult.* and infuses his Holiness into the whole man, and so makes them lovely and beautiful, by the comeliness that he hath of his own put upon them, *Ezek. 16. 14.* Then he loves and delights, then he takes complacency in them, and then he enters into, and holds communion with them with satisfaction, for his own Image and Grace sake, as well as for his own love, and Sons sake, *Job. 13. 1, Pro. 8. 17. Job. 14. 21, 23. Pro. 15. 8, Zeph. 3. 17. Isa. 63. 3, 4. 1 Job.*



1 Job. 1. 3. 1 Cor. 1. 9. These are some, but not all the Ends of God in regenerating men, which must be obtained in this world. But besides these that concern this life; there are others that concern Christ his coming, and the Eternal states of Gods Elect. A word of these, and I have done with this.

1 The *Elect* are the *Spouses* of Christ, by Christs Purchase, and Gods Gift to him, they were given to him, Job. 6. 37. Job. 10. 29. that he might Marry them, and take them into a Conjugal Relation (as you have heard before) in pursuance of Gods Ends in giving them to Christ, he pays a price for them, and purchases them for himself; (for although they are said to be given to Christ, yet he could not get them out of Prison, but by paying their debts, and full ransom, which Divine Justice demanded, 1 Cor. 6. 20.) and then comes and requires his own, and contracts, and takes them to himself; and by regenerating them, he shews himself unto them, and acquaints them with himself, perswades them to consent to his Proposals, and chuse him for their Husband; and so by his Grace in their hearts, they freely, willingly, and cheerfully give their consent, and Christ and they do mutually give themselves to each other, and take each other into a Matrimonial state and resolution. This cannot be done without Regeneration; for men are not adorned with a personal loveliness, and made meet for Christ, until they are made *partakers*

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kers of the Divine Nature, and are beautified with his Image, which makes them meet Companions for him: So they will by no means be perswaded to consent to have him for their Head and Husband, and resign up themselves unto him, until they have their hearts and states changed, by his Spirit and Grace, in Regeneration. And therefore, I say, that Regeneration is absolutely necessary to bring persons into a Conjugal Relation to Christ.

But yet there is more to be done than what I have yet said, and which I aim at in what I have spoken, namely, that the Contracted Bride is to make her self ready for the great Marriage day, or for the compleatment of the Marriage Solemnities, which shall be at Christ his second Personal coming, when he shall receive his Bride unto himself, and carry her home to his own Royal Palace in State and Glory, *John 14. 3. Revel. 19. 1-8. Matth. 25. 31, 32.* For this day, and the great Solemnity of it, Christ must have his Bride in a state and practical readiness, to meet her Bridegroom in the Clouds, where he will come with his Attendants in great State, and send his Angels for his Bride to come to him; where he will wait to receive and imbrace her, and then will the Lord make his great Feast, called the Supper of the Lamb, and a Feast of fat things; to which Feast and Marriage she must come ready deckt, with all her Ornaments and Wedding Garments, that she may

may be suitable unto her Husband. For what hath been said, see these Scriptures, *Matth. 25. 32, 33, 34. 1 Thes. 4. 16, 17. Rev. 19. 9. 17. Isa. 25. 6.* Now, I say, the Lord Jesus exhorts her, or them, to get and make themselves ready for his coming, *Matth. 24. 44. Luke 12. 35, 36. 2 Pet. 3. 11, 12. Matth. 25. 10, 11, 12, 13, 14.* that he may praise and commend her, bless and reward her, *Revel. 19. 7. Matth. 24. 46.*

Now this cannot be done without Regeneration, for that is their Ornament, Beauty, Honour, and Glory. Without Regeneration they are not fit for Contraction, much less can they make themselves ready for the great Wedding day, and the glorious Solemnity and state thereof. The Lord Jesus will have but uncomely, black, and dirty Spouses of us, without Regeneration, notwithstanding our Election.

2 *Full and everlasting fruition of, and Communion with the great and holy God.* This is the promised and designed state and portion of all Gods Elect number, and this they are and shall be fitted for by Regeneration. Election is the designing and appointing us to that happiness; Regeneration is the preparing and meeting us for the enjoyment of it. Election is the causes or Spring of Regeneration, and Regeneration is the fruit of Election: but the fruition and eternal enjoyment of God in Heaven, is the end of both. Men are no more capable of living in the presence and

and enjoyment of God, in their state of sin, than *Swine* are to live in a Kings Palace, or Earthly Bodies in the Sun. Regenerate persons shall meet the Lord in the Air, and for ever be with him, 1 *Thes.* 4. 17. They shall see him as he is, 1 *Job.* 3. 2. and face to face, as *Paul* speaks, 1 *Cor.* 13. 12. and they shall live with Christ for evermore, in perfect holiness, joy, and glory, *Matth.* 25. ult. But this men cannot do nor obtain without Regeneration.

(1.) Because of the unsuitableness of unregenerate mens hearts, unto so glorious a state of holiness, honour, and dignity. (2.) Because God is a holy God. He is glorious in Holiness, yea, Holiness its self, and no uncircumcised heart can be admitted into his presence, and men in their unchanged states are an abomination unto him, who is the Fountain of Holiness. (3.) Because it is Gods own Ordinance, which shall stand fast to all Generations, namely, that Regeneration shall precede and prepare the way to Glory, and the everlasting fruition and enjoyment of God, *John* 3. 3. 5. 7. *Rom.* 8. 29, 30. It is Gods filed, stated way with men, that they must have their fruit unto holiness here, before they can enjoy Communion in Heaven with him hereafter; and it is Regeneration that puts men into a state of holiness here, to qualifie and prepare them for Eternal Glory, and Communion with the Father and Son in another World.

Thus I have presented you with the first grand



grand reason or ground of the necessity of Regeneration; namely, the uses and ends God designs men to in their first and second Creation. Now in the second place, I am to shew you the necessity of Regeneration, from the state whereinto Sin hath plunged us, or by shewing our weakness, wilfulness, averfeness, and utter inability, to obtain and prosecute those holy Ends of God without Regeneration. Both Scripture and Experience will afford us sufficient proofs of this.

First then, we are in *gross and palpable darkness*, (as hath been shewed) we are in our sinful state, not only in the dark, but *we are in darkness*, Eph. 5. 8. This is called *gross darkness*, to shew that it is exceeding great, Isa. 60. 2. yea, it is said, that we are *full of darkness*, and in *great darkness*, Matth. 6. 23. And the god of this World (is said) to bring us into, and keep us in it, 2 Cor. 4. 4. It is such a darkness and blindness, as that men know not where they are, what they are, nor where they are going. How then can they answer or prosecute Gods Ends, in Creating them in his own Image, without Regeneration; and therefore they stand in absolute need of Regeneration, to make them *Children of Light*, Eph. 5. 8. such as the Apostle tells us the *Thessalonians* were by Regeneration; 1 Thes. 5. 5. Men are commanded to *walk as Children of Light*, 1 Thes. 5. 8. which Regenerating Light enables them to do. It is only Regenerating Light and Knowledge that shews men the way

way wherein they should walk, and the things that they should believe and do, in order to Eternal Happiness, and without which they stumble, fall, and perish.

2 Let us take a further view of the condition, and the utter incapacity we are in by Nature, to answer or reach the ends of our first Creation, and the ends and uses which God designed us to, in forming and making us *in his own Image and Likeness*, that thereby we may see the necessity of Regeneration, for the restoring us (in measure) to our *Primitive state*, and capacitating us to attain those ends, and serve his designs, which we are, on many accounts, indispensably bound to do. I shall therefore present your unregenerate condition unto you, for your conviction and quickning, yet further; and that with all possible brevity. 2. We are by sin *fallen from God*, and become real strangers to him; we have lost him in the Fogs of Lusts and Blindness. Ever since we were cast out of *Paradise* for sin, we have been wandering in the Wilderness and howling Desarts, and are *Strangers and Foreigners* to God, and our selves, *Eph. 2. 12. 19.* and also to all happiness, and true blessedness.

3 By Nature we are *averse, and unwilling to know our states, sins, and wickedness*, our misery and wretchedness, and the right way to obtain deliverance from, and out of them; as also to know Christ, and true Holiness, and most of all, to close, comply, and joyn Issues with God in his own way for our Salvation.

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For although we are exceeding sinful and wretched, and God hath told us so plainly and particularly, and hath also shewed us the way to escape, held out the *Golden Scepter* to us, and proffered us his Hand to help us out, yet we shut our eyes, and stop our ears against him, and his favours, and refuse to accept his kindness and gracious proffers, until Regeneration changes us, and gives us new Spirits, *Matth. 23. 37. Job. 5. 4. Pro. 1. 24. ult.*

4. By Nature we are most vile, filthy, abominable, and loathsome Creatures, laden with sins, lying in our blood unwashed, full of all manner of Leprous spots, and accursed Plagues; hateful and contemptible; compared to Dogs, Swine, Serpents, Vipers, and Adders. Oh how doth the Holy Ghost in Scripture set us out, and decipher us? *Rom. 3. 10-20. Tit. 1. ult. Rev. 3. 17. Rev. 22. 11. 13. Matth. 23. 33. Ezek. 16. 2-11. Isa. 1. Matth. 7. 6. Eph. 2.* with innumerable other like them.

5 By Nature we are without strength; we are as weak as water; we are so impotent, as that we cannot help our selves, nor do any thing aright that God commands; for by sin we lost all our spiritual strength and ability to do good, or obey any Command of God. By sin we depraved and deprived our selves of Light, Life, Holiness, Strength, and whatever was created with, or given to us, in our Creation and first make, all is demolished and ruined, *Rom. 5. 6. Rom. 8. 3.* Therefore in Regeneration men receive new strength and power from God to obey, *Phil. 2. 13.*

6 By Nature we are Servants to the Devil, and our own Lusts, Rebels and Enemies to and against God (as was shewed before.) We have chosen the service of Lusts and Satan, and are well pleased and contented with it, do it most willingly and readily, and are not weary of it; but against God we lift up the heel, and kick, throw off his Yoke, and reject his Authority over us, in his Laws and Statutes, Job. 8. 44. Deut. 32. Eph. 2. 2. Psal. 2. Rom. 6.

7 By Nature we are lovers of sin, and haters of God, 2 Tim. 3. 4. Rom. 1. 30. We sin upon choice, Isa. 66. 3. and are greatly delighted with it, Pro. 2. 14. As the Law of God is to Believers, namely, their joy and delight, Rom. 7. 12. Psal. 1. 2. so is sin and wickedness to Unbelievers, whilest such; they rejoyce not only to be evil, but also to do it, and to work it, or in it, with both hands, Jer. 11. 15. It is their meat and drink, their pleasure and satisfaction to sin, and wallow in the Mire of one or other abomination.

8 By Nature we are dead in sins and trespasses, Eph. 2. 1. 5. and live stinking above ground, like filthy Carrion. We are unsensible of our sin and misery, or of the wrong we have done to God, Men, and our own Souls. We are all by Nature like some condemned Malefactors, who are not touched with their Guilt or Punishment: Neither Gods Truths, Promises, Precepts, or Threatnings; neither his Judgments or Mercies, will pierce or make any saving impressions on us.

9 By Nature we are void of all Grace. We

have neither Faith to believe, nor Affection to love God; we neither will that which is good, nor believe that which is true, nor yet love that which is lovely, although we are indispensably bound to do it, in order to Eternal Life. *He that believeth not shall be damned*, Mark 16. 16. and if any man love not our Lord Jesus, namely, in sincerity, let him be accursed, 1 Cor. 16. 22. Eph. 6. ult. Therefore we stand in absolute need of Regeneration, that we may be enabled to believe in, and love Christ aright.

10 And lastly; By Nature we do not so much as desire to be made happy, by Free Grace, in the Lords own way. A happiness indeed we do desire, but then we would obtain it in our own way, which will not do it. What men desire, that they chuse to, and for themselves; they desire happiness, and desire and chuse their own way to it, Isa. 66. 3. Rom. 10. 3. *There is a way that seemeth right unto a man, but the end thereof are the ways of death*: So we read it, but 7. and 7. render it, *Cujus finis est via multiplex ad Mortem*; the end of that seeming right way is manifold, or leads men divers ways to death and destruction, Pro. 14. 12. and yet it seems the right way unto them, towards the obtaining of happiness: But such is our Depravity, Stupidity, Atheism, and Blindness, as that we see not, desire not to know the right way to it, neither are we freely willing to find and get it, in the ways God hath appointed. God hath appointed Faith in Christ, Repentance towards God, Acts 20. 21. and Gospel-

Holiness.



Holiness, Rom. 6. 22. Heb. 14. 14. to be the way to happiness; but men will rather lose their happiness, than have it in these ways of Gods own appointment: They will have God to bow and condescend to them, but they will not bend to, nor comply with the will and way of God; so that if God will save them, it must be on their own terms, not Gods; for they do by no means like or desire to win Heaven by Self-denial, Faith, Repentance, true Holiness, and Gospel-obedience, but in the way of *their own hearts*, Eccl. 11. 9. The way of Gods prescribing is contrary to their Lusts, Humours, Inclinations, Interests, and Affections. Happiness they would have, but with all these. They do not account their obtainment of happiness, of that weight and moment, as to deny themselves of these to get it. All the Moral perswasions in the World will not make them change their minds; but that they may be happy on other and easier terms than God propounds unto them. In Job 21. 14. there is this description given of us, as in our Natural states; *They say to God, depart from us, for we desire not the knowledge of thy ways*; that is, the ways of God, which are appointed by God to lead and conduct men to Eternal Happiness. Now if men do not so much as desire happiness, much less will or can they seriously seek it in the Lords way; without which, yea, and also striving for it, men shall *not find, nor obtain it*, Luke 13. 24. 1 Cor. 9. 24. Thus we may see (by these few things) the necessity of Regeneration,

neration, from the state and condition we are all in by Nature. I have said but little of what I could say of this matter; but, I think I have said enough to evince and prove the absolute necessity of a new state, by what hath been said of our old; how unable and incapable we are to answer, close up with, prosecute and obtain the ends of God in our first Make, or his knowing us in his own Image and Likeness, without Regeneration. How utterly unable we are to serve his holy designs, without his special Grace, renewing and new-moulding us for his own glorious ends and purposes, which is done by Regeneration.

*Q. What have you else to offer for the further demonstrating and proving this great Truth, namely, the absolute necessity of Regeneration, for our fuller information and conviction: for it is a hard matter to believe it, and there are but few that do believe what you have already said; yea, there are many that preach quite contrary Doctrine, and persuade men that they are Regenerated, in, and by their Water Baptism; and therefore they need no other Regeneration?*

*Ans.* I shall therefore further prove and demonstrate this Truth to you, and shew you the absolute necessity of it, in these following particulars.

1 No man can know Jesus Christ rightly and savingly, without Regeneration; therefore Regeneration is absolutely necessary for the right knowledge, or of knowing Christ, which is Life Eternal, Joh. 17. 3. And that we cannot

not

not so know him until we are Regenerated, hath been already proved: For we are *darkness*, Eph. 5. 8. and *walk in darkness*, because *darkness hath blinded our eyes*, 1 Job. 2. 11.

2 No man can *rightly believe in Christ*, and in God the Father, without Regeneration; and therefore it is absolutely needful, It is absolutely necessary to Salvation that we do *rightly believe*, because it is Gods Statute Law, that *such as do not so believe, shall not see life, but the wrath of God abideth on them*, Job. 3-36. Now that none believe in Christ unto Salvation, is evident, because our sin and Gods Curse hath *concluded*, or (Συνέλεγον) *shut up all in unbelief*, and believing is of Grace, Act. 1. 18. 2. 1.

3 No man can *rightly repent of his sins* without Regeneration; therefore it is absolutely necessary for Repentance. Now true Repentance is absolutely necessary to Salvation; for God hath determined, that *except we repent, we shall all perish*, Luke 13. 3. 5. and that none can truly and savingly repent without the Grace of God in Regeneration, is evident, because the Scripture saith, *We are under hardness of heart*, in our unregenerate states, Ezek. 3. 7. Mark 3. 5. Rom. 2. 5. Matth. 19. 8. And also because Repentance unto Life, is the special gift of God, Acts 5. 31. Acts 11. 18.

4 No man can *deny himself aright*, for Christ, Grace, and Holiness, without Regeneration; therefore it is absolutely necessary for Self-denial. Now Self-denial is absolutely necessary to Salvation, and in order thereunto, of being Christs Disciples, Luke 14. 26. Mark 8. 34.

And that Regeneration is as necessary to Self-denial, appears thus; because men have much more content and satisfaction in what they should forgo and part withal, than in Christ, Holiness, and Salvation, which they must sell, or leave for the obtainment of; and they seem to see a greater happiness in keeping their Lusts, Righteousness, Ease, and Interests, than in all that they may gain by exchanging what they have in possession, for that which is offered them; and who will part with a certain and seemingly greater good, for that which they account more uncertain, and of lesser value? Thus is their case, and thus do they absurdly (in this matter) reason, as you may read *Luke 18. 22, 23. Luke 14. 17-21*. Men will never learn, neither can they freely practise the Doctrine and Duty of absolutely necessary Self-denial, until the Grace of God in Regeneration hath wrought them for it.

5 No man can really mortifie his lusts without Regeneration; therefore it is absolutely necessary. Now this must be done by God and us, or we shall be everlastingly undone, *Rom. 8. 13. Col. 3. 5. Micah 7. 18, 19*. And that we cannot, will not do it, until we are New Creatures, is clear; for till then we are in love and league with them; make provision for them, as for *Friends and Lovers*; and have nothing, no Principle of Grace and Power, to do such a work withal; and will want a will to will it, an eye to see, and a hand to take hold of; and use the Sword that must do it, *2 Tim. 3. 4. Rom. 13. ult. 1 Joh. 1. 7.*

6 No man can *love God aright* without Regeneration; therefore it is absolutely necessary. It is absolutely needful that *we love the Lord Jesus in sincerity*, as we would avoid the great Curses, *Eph. 6. ult. 1 Cor. 16. 22.* and this is done by the *love of God shed abroad in our hearts* in Regeneration, *Deut. 30. 6. Rom. 5. 5.* without which we cannot so love him; for we have no such love in our hearts before Regeneration, but are swallowed up in, and with Self-love, with the entire love of our Lusts, Profits, Pleasures, and Carnal Delights.

7. No man can *be united to, and made one with Christ*, without Regeneration. We are not transplanted out of the old *Adams Stock* into Christ, the Heavenly Stock, without Regeneration, but in and by it we are. We are not born (at first) living Members of his Body, but are made such by Regeneration, (as was shewed.) This also is absolutely necessary to Salvation: For all Professors of Christ, that hang about him only, and are not grafted into him, shall be cast into Hell Fire, *Joh. 15. 6. Heb. 6. 6, 7.*

8 No man can *make God his only trust, and live in a continual dependence on him*, without Regeneration. This we are all bound to do, at all times, in all states and conditions, *Psal. 62. 8. Pro. 3. 5.* but we cannot do it without the great change; for we have not the Grace to do it withal, until the Holy Ghost convey it into us, by Regenerating us: Till then our Stays are broken Reeds, and on the broken Staff of Egypt do we rest our selves; there do



do we repose our selves, and from them do we expect protection, aid, and succour; but we look not to, nor rely upon the Holy One of Israel in truth, but cast him out of our consideration.

9 No man can pray or worship God in a right manner; without Regeneration; therefore it is absolutely necessary. Until men are Regenerated, they have neither the grace nor spirit of Prayer; and therefore cannot possibly pray according to the Will of God, nor perform any part of Divine Worship, so as to please God, and be accepted of him. God gives men his Spirit of Grace, and the Grace of the Spirit in Regeneration, to enable them to worship him spiritually and rightly, so as to please and honour him; and therefore they cannot so worship God, before they are Regenerate, *Zach. 12. 10. Job. 16. 7, 8. Acts 9. Rom. 8. 26, 27.*

10 No man can obey God, or serve him with Gospel filial obedience; without he be Regenerated; therefore Regeneration is absolutely necessary to make us obedient to the Will of God. Men without Regenerating Grace may do what God Commands, and the matter of Duty, but they cannot do it dutifully, with Heart-subjection to the Will of God, because he hath so commanded; for they are servants to Sin, and obey their Lusts, and the Devil, *Rom. 6. 16, 17. Job. 8. 44.* It is Regeneration that conforms the whole man to the Will of God, and makes them real obedient Servants and Children, and nothing less will do it, *Rom. 15. 18.*

11 No man can be related to Christ in any special or peculiar Relation. No man can be the Child of God, or Spouse of Christ, without Regeneration; and then they cannot be obedient Children, nor Spouses, as they must be, if ever saved, 1 Pet. 1. 14. It is Regeneration that begets men to God, and raises up, or brings forth Children for him, 1 Pet. 1. 3. 14. It is Regeneration that disposes men for, and Marries them to Christ, 2 Cor. 11. 2. And therefore they are not, neither may they claim the names or priviledges of Gods Children, or Christs Spouses, until they are Regenerated and born again; they are neither adopted Children, nor contracted Spouses, until Regeneration.

12 No man can have dominion over all his lusts without Regeneration, neither can they curb and keep them under, until they are Regenerate; their Lusts have dominion over them, and they serve and obey them, Eph. 2. 3. Rom. 6. 16, 17. But ever after Regeneration, they have dominion over their lusts, Rom. 6. 14. They are enabled by Regeneration to Reign over, and trample on the Necks of those Enemies that had dominion over them all the days of their unregeneracy.

13 No man can live to God, and make it his whole business and endeavour so to do, until they are Regenerated. This is done by Grace after Regeneration, but never before; for all men have lost their will and power to do it, which is restored to them in Regeneration, (as was shewed.) The great end of Man was to live

live to; and walk with God, 2 Cor. 2. 15. Eph. 1. 4. but men in their old state do devote themselves to live wholly and only to themselves, and not at all to God.

14 No man can be made free of the Heavenly City, and Spiritual Corporation, nor be set at liberty from bondage and thralldome, but in and by Regeneration. All men are (by Nature) in bondage to the Devil and Lusts, (as you heard before) but Regeneration is the year or day of Release and Enlargement to imprisoned Souls; for then comes Jesus Christ, opens the Prison doors, and brings out his Prisoners, Job. 8. 36. Gal. 5. 1. 13. until then they lye in the Dungeon of darkness, bound hand and foot with Fetters of Iron, and shut in, under Impenitency, Ignorance, and Unbelief, and cannot get forth, until the Jubilee comes and proclaims Liberty to them, Isa. 61. 1, 2. Zach. 2. 11. Then are they made Free Citizens of the New Jerusalem, and have their Freedom given them, to live and Trade in Heaven for heavenly and everlasting Commodities, Eph. 2. 19. Phil. 3. 20. Behold the necessity then of Regeneration.

15 No man can be actually and personally justified, pardoned, and acquitted, without Regeneration, but are held under the Guilt and Curse of the Law; for they must first believe unto Justification of life, before they can obtain a discharge, and take out an Acquittance under the Hand and Seal of the Holy Ghost, Eph. 1. 13. Rom. 5. 18. but this they cannot do, for want of Faith, until they are  
Rege-

Regenerated, and thereby made partakers of this glorious Grace.

16 No man can fear God aright, namely, with a godly filial fear, nor indeed can he stand in awe of God, and sin not, or walk in the fear of God all the day long, as commanded, Pro. 23. 17. Psal. 4. 4. until they be Regenerated; for who can so fear and reverence God, until God put it into his heart to do it, Jer. 32. 39, 40. for if they could, and had they wherewithal to do it without this Grace of God, to what purpose hath God promised to do it himself, and declared it to be a choise and singular Gift and Grace of his own giving and working in their hearts? I will (says God) put my fear into their hearts, that they may not depart from me, and that they may fear me for ever. And how can men fear God with a filial or Child-like fear, until they are made Children by Regeneration, and begotten again by his Word and Spirit, 1 Pet. 1. 3. Jam. 1. 18. Job. 3. 5.

17 No man can make the Glory of God his greatest end and aim, and really design to please and honour God, in his words and deeds, without Regeneration; therefore it is absolutely necessary. We are indispensably bound to make God the chief and great aim and end of all our undertakings, and to seek, design, and endeavour with all possible seriousness and diligence, to please, honour, and exalt him, 1 Cor. 10. 31. Col. 3. 23. Pro. 3. 9. Col. 1. 10. 1 Thes. 4. 1. But this we cannot do, until a new Spring of Life, and Divine Principles be put

put into us by Regeneration; for we are by Nature wholly selfish, are quite swallowed up in sinful carnal self; Self is the principle, motive, and end of all our thoughts, words, and deeds; Self-pleasure, profit, ease, honour, and security, have only Self in the bottom and top of every Good, as well as Evil, in Religious, as well as Civil works; And how can it be otherwise with us, the Fountain of our Natures being so miserably corrupted and depraved as it is? And it is a truth, that the Streams cannot rise higher than the Fountains from whence they come.

18 No man can be the object of Gods delight and complacency, until he be Regenerated, because they have nothing that is lovely and desirable in them. Before Regeneration men are hateful, vile, and abominable in the sight of God, (as hath been shewed) as they are sinners, and unwashed. It is the Nature and Image of God; that is the Object of Gods delight and complacency in men; for the God of Holiness cannot look on iniquity, he is of purer eyes than to do so, Habuk. 1. 13. and this Nature and Image we have not, until we are Regenerated, and made New Creatures by Grace; for till then, God looks on us as in our blood, Ezek. 16. Rem. 3. 1 Cor. 6. 9, 10, 11. and stamps his own Nature and Image on us, to make us clean, pure, lovely, and delightful in his eyes. He beautifies men with his Ornaments, that he may take pleasure in, and rejoyce with them, Zach. 3. 17.

19 No man can claim a Right unto, and Interest



*rest in the Covenant and Promises*, without Regeneration; for they are not under, neither have they any interest in them, whilst they *lay* in their blood, and continue in their state of Enmity against God. No man can be interested in the Promises and Covenant of Grace and Life, that is not interested in Christ, and no man is interested in Christ, until he be a New Creature. *All the Promises are in Christ*, 2 Cor. 1. 20. and they are made ours by virtue of our having of, and being in Christ; and when we are in Christ, *all is ours*, 1 Cor. 3. 21, 22, 23. and not till then; then we may claim and use them as ours, but not till then.

20 No man can be in a state of Grace and Life, without Regeneration; no man can be a holy, gracious, and good man, until he be Regenerated. Whatever good things he may have, act, and do, yet he is in a state of sin and death still, until he pass under Regeneration. He may be washed without, yet he is a *Swine* still; he may put on *Sheeps* cloathing, but he is a *Wolf* still; he may be enlightened, but is in a state of *darkness* still; and he may believe many Truths, and yet be an *Unbeliever* still, 2 Pet. 2. 20. 22. Matth. 7. 15. Heb. 6. 4. Job. 8. 30. 44. Acts 8. 13. 23.

But I see I must contract my self, lest I run beyond my intentions; and therefore shall briefly sum up what I have further to say on this Head, that I may presently dismiss it. Therefore, I say, that as we stand in absolute need of Regeneration, for the Reasons and Ends already named, so likewise for those that

that follow, which I shall but name. We cannot take up in God as in our portion, satisfaction, and only happiness, without Regeneration, neither can we chuse him for the great and only delight of our Souls, without it. We cannot have our wills bowed to, and swallowed up into the Will of God, nor freely, chearfully, and dutifully yield up our selves to his disposement, without Regeneration. We cannot rejoice in Christ Jesus, nor in tribulation and bearing the Cross, nor yet in doing good, and working Righteousness, without Regeneration. We cannot be durifully and thankfully patient under, and contented with an afflicted state and condition, nor demean and carry our selves well in it, without Regeneration. We cannot be fruitful in every good work, nor bear fruit unto Eternal Life, without Regeneration. We cannot highly esteem, and set a due, nor a right value on Christ his Person, Blood, Laws, and Grace, nor on the great love and kindness of God, but slight and disesteem all, without Regeneration. Without Regeneration we cannot willingly be nothing, that Christ may be all in all, nor be laid in the dust and debased, that he may be magnified and exalted, nor suffer diminution to greaten him. We cannot walk uprightly with God, nor (indeed) set our affections on things above, as we are indispensably bound to do, without Regeneration. We cannot walk humbly with God, nor be adorned and cloathed with Humility, be meek, and of poor and contrite spirits, without Regeneration. Without Regeneration

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generation we cannot (ought not) be Church-members, nor rightly participate of the Lords Supper: For these great and distinguishing Priviledges belong to, and were appointed only for New Creatures. In a word, we cannot be saved, nor walk in the right way to Heaven, nor have Communion with God here, or hereafter, without Regeneration.

And therefore Regeneration is absolutely needful for these, all these, and several other ends and purposes. It is absolutely necessary that we be saved from wrath to come, and instated in Eternal Glory; and that in order thereunto we be Regenerated, and made new Creatures. That we be such indeed, and so do and walk, as hath been said, in order to our glorifying of God here, and Eternal Salvation hereafter, which we cannot be, do, nor obtain, but in and by Regeneration; but in and by Regeneration we may and shall, and that because God hath so appointed and promised it. It is Gods fixed, stated way, and it shall stand inviolably; namely, that he will save men in and by Regeneration; and that such as are Regenerated shall be saved, and such as are not, shall most certainly be damned.

Therefore let no man flatter himself with vain hopes of ever getting to Heaven in any other way; for the purposes and Ordinances of God shall stand to all Generations, and he will do all his pleasure, Isa. 46. 10, 11. He hath said it, and shall he not do it? Who can turn his hand, or alter his mind? and who durst say it shall not be

so, when he says it shall? O how bold and daring are men that contradict God? how audaciously presumptuous are they, who confidently expect Salvation hereafter, without concerning themselves about Regeneration here? Seeing God hath peremptorily resolved the case, and told men so, that *unless they are born again, they cannot, shall not see the Kingdom of God*, Job. 3. and *that without Holiness they shall not see God*, Heb. 12. 14.

Therefore I do exhort and beseech you in the Name of Jesus Christ, to look after, and seriously concern your selves about Regeneration, and never sit down satisfied with your conditions, until you find the Great Change, but go to God, and entreat him for Christ's sake, to give you his Spirit and Regenerating Grace, and make you New Creatures, that you may be enabled to walk with, and live to God here, and be saved in his own way hereafter; and that he would now, with all possible speed, work his own Regenerating work with power in your hearts.

CHAP

CHAP. III.

Of the hinderances and obstructions that lye in the way of Regeneration.

Q. Are there any lets, hinderances, or obstructions in the way of Regeneration, that impede and hinder it?

A. There are very many and great obstructions in the way of Gods Regenerating men; insomuch, as that it is a wonder that any are Regenerated: God met with no lets or hinderances in his first Creating of us, but in his remaking us, he meets with many. He made us reasonable Creatures without opposition, but when he comes to make us New Creatures, he finds nothing else but impediments, contradiction, and fightings against him. Hence 'tis said, Gen. 6. 3. His spirit shall not always strive with man: And how often would I have gathered you, but ye would not, Matth. 23. 37. And Christ tells the Jews, that they would not come to him, Joh. 8. 40. though he had all the day long stretched out his hand to them, Rom. 10. ult.

Q. What are those contradictions, hinderances, and oppositions, the work of Regeneration meets withal, to impede and obstruct it, and from whom are they, or from whom do they arise?

A. These obstructions, contradictions, and oppositions that lye in the way, to impede



and hinder our Regeneration, are within and without us; they proceed and arise from our Lusts, World, and Devil, Regeneration meet with strong oppositions from our Lusts, and it is made exceeding hard and difficult, from the state and condition we are in, before Regeneration.

Q. Pray shew us what those Lusts are, which lay in the way of Regeneration, to oppose, impede, and obstruct it? What are those Lusts?

A. First, *Atheism and Unbelief*. These Lusts abound; and are exceeding strong and active in us, to hinder our Regeneration. Sin hath made us Fools; and Fools say in their hearts, *there is no God*, *Psal. 14. 1.* When God speaks, men will not hear him, neither do they believe it to be his voice, *Exod. 5. 2.* *Who is the Lord?* (*says Pharaoh.*) Men are by Nature *Atheistical*; as that they will not believe that God sees or regards their works, and therefore do imbolden themselves in sinning, and following their Lusts and devilish devices, with this persuasion, that no eye sees them, and that there is no hand to punish them, *Psal. 10. 11.* *Psal. 64. 5.* *Isa. 29. 15.* They imagine and conclude then, that if God be not their ways, nor takes notice of their wickedness, that no evil shall fall on them for ever, *Jer. 23. 17.* yea, they are confident they shall have peace, and that while they are adding drunkenness to thirst, that is, one sin to another with all greediness, *Deut. 29. 19, 20.* *1 Thim. 5. 3.* This Atheism is deeply rooted in men by Nature; in Professors of the Name

Truth

Truths, and good ways of God, as well as in professed *Turks and Heathens*, as is shewed in the said Scriptures: And the infidelity of mens hearts is such, as that they will not believe that they do really stand in need of Regeneration; even those men who profess to believe there is a God, that he sees and takes notice of their states and ways, that the Scriptures of God are true, that God rules in and governs the World, and that he hath punishments for the unjust, and will recompence their way on their heads, and render to every man according to his works, *Rom. 2. 6.* I say, those men that do so believe, do not see and believe indeed their own present states, and their own necessity of Regeneration, but flatter themselves in the vain and groundless imaginations of their own hearts, that if they mend their ways, reform without, and turn from vicious courses and practises, to the eternal practise of Vertue, that in so doing they may obtain happiness, and do well enough hereafter, although they stick there, and never are Regenerated. Hence it is that they conclude, that 'tis in vain, and a kind of superstition in them, to trouble and concern themselves to look any further, or seek after a change of heart and state, but resolve they will not do so, whatever is said to confute and convince them of their errour, but in that state they will abide, in spite of God, Angels, and Men, and that when God comes and proffers to Regenerate and make them New Creatures. And hence it is, that they

stoutly and stubbornly resist and rise up in violent opposition against God, and the word of his Grace; disputing against, and contending with him, and the means he gives them for their change; and in effect say, we are well enough, why should we trouble ourselves; yea, why should God concern or trouble himself any further with us, seeing we are in a state of Salvation already, and may without any more ado be saved if God will. Men are naturally such strangers to their own states, as that they do not, will not believe, that Regeneration is needful and absolutely necessary for their Salvation, or that it amounts to any more than a bare Reformation and change of practise. Regeneration is such a Mystery, and they are so captivated to their Ignorance, Atheism, and Unbelief, as that they think it is but an idle story, and a needless thing, especially if they are Moral honest men, and great Professors of the Gospel. Hence it was, when Christ had to do with, and intended to convert Nicodemus, (who was a Moral and Religious honest man) that he presses the necessity of Regeneration on him with four Asseverations together; Except a man (namely, thou and others) be born again, ye cannot enter into the Kingdom of God: And marvel not at this, ye must be born again, Joh. 3. 3. 5. 7. So in Matth. 18. 3. Verily, I say to you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. And as they neither see nor believe in good earnest, their need of Regeneration, so they believe

not that God hath a mind, that he doth (indeed) propose, intend, or is really willing to Regenerate them; but they dream (as being under the power of their Infidelity and delusions) and persuade themselves, that whatever they read, or hear Ministers report of these things, that they are but Fictitious, and fancies of men, and that there is no truth nor reality in it, or if there be, yet they are not concerned in what they say unto them, for their effectual Conviction and Regeneration. And therefore when Christ strives, and his Ministers strive with them, to get into their hearts, and Regenerate them, they defend themselves, stand upon their ground, and do all they can to prevent and hinder them, *Rom. 10. ult. Heb. 3. 1. 15.* Thus you see that Atheism and Unbelief is a Potent Enemy to Regeneration.

Secondly, *Hatred of God and Holiness, and their great love, strong and much endeared affection to their sins, lusts, and the world,* greatly opposes Regenerating Grace, or the work of Regeneration in us. That by Nature we are haters of God, the Yoke of Christ, and Power of Godliness you have heard before; as also that we have great affection for, and are much in love with our Lusts, and the World. Now that these are exceeding great Enemies to, and obstructions of our Regeneration, is evident in *Luk. 14. 16, 17, 18, 19, 20.* God makes a Supper of Grace and favour for sinners, makes it ready, sets it on the Table, and sends his Servants to invite them to come

and eat; but would they come? no, in no wise: But why not? why, because they had other things to mind, and, as they thought, of greater concernment; *One had a Wife, another a Farm, and another Oxen.* These were the things they loved, minded, and so greatly delighted in; these things lay so near their hearts, as that they would not, could not come, nor could the most loving Invitation perswade them, their worldly lusts were so strong. This made them reject that Grace that was so freely and earnestly proffered them: So Covetousness caused the young man to reject Christ, Grace, and Heaven, *Luke 18. 22, 23.* and made him resolve to lose all, rather than forgo that bosom lust. He stood out stoutly, and would not bow, or yield an inch to Christ, although his Life and Soul lay at stake for it. And to the same purpose we read in *Luk. 19. 27.* of some who were so wedded to their lusts and interests, as that they peremptorily rejected Christs Yoke. They preferred the service of Sin before the service of Christ, and chose rather to have their Lusts to Reign over them, than the Lord Jesus.

By Nature men are such Enemies to God, and Godliness, I mean the power of it, as that they hate the Light that would shew them their error, acquaint them with God, and bring to the saving knowledge of true happiness, *Joh. 3. 19, 20.* And they are said to *abhor God*, *Zach. 11. 8.* and likewise the Word and Laws of God, *Levit. 26. 15.* The

Scribes



Scribes and Pharisees were Religious men, and knew more than others did of the Will of God, and yet they stiffly opposed the Grace and Gospel of Christ, that was brought to them, for their Regeneration, if they would accept it; yea, they hated the Lord Jesus Christ for proffering his Grace and Assistance to them, and publishing the glad tidings of Salvation, *Job. 15. 24, 25.* And how desperately did the Jews set themselves against the *Apostles* Preaching Christ and Grace unto them? what exceeding great enmity, malignity, malice, and hatred, did they express all along, to and against their Preaching, and tendering Christ and his Grace unto them, for their Regeneration and Salvation, you may see at large in the *Acts*. The Language of us all by Nature is, *we have loved strangers, and after them we will go, Jer. 2. 25.* and therefore, *as for the Word of the Lord, which he hath spoken, we will not do it, Jer. 44. 16, 17.* Moreover, *Pride* is a strong and hostile Enemy to Regeneration: Man is a very proud Creature, and as full of Diabolical and Carnal Pride, as a *Toad* is of Poyson. This is the Lust that makes men scorn to come up to Christs terms, or bow to his Proposals: They disdain to be beholding to Free Grace for any thing, and therefore will not hearken to any of Christs Offers. *Pride* sets men in Battle-array against Christ, to dispute and fight it out with him: It is so strong a Fort, such an impregnable Castle, as that no strength can take and subdue it, but *Omnipotency*, that can do

do it; but none else can, Eph. I. 19, 20. Psal. 110. 3. 2 Cor. 10. 4, 5. This is the Lust that makes men so boldly and audaciously set themselves against the Heavens, Psal. 73. 9. and so pertinaciously contend with God; it causes men to think highly of themselves, and vilely of Christ, Grace, and a New State; it makes them desperate and resolute in the way of their own hearts; and turn a deaf Ear to the Lords Calls and Admonitions; it causes them to trample on the Gospel, Christ, and his Blood, and Righteousness, and to harden their hearts against all reproofs and instructions: All the Angels in Heaven, or Ministers on Earth, cannot pull down this strong hold, and it is as great an Adversary as any Christ hath in the world; to obstruct his Grace; it is the Great Goliath that stands in open defiance against Christ, and makes the stoutest resistance against our Regeneration.

Again, our *Self-righteousness* is an other great obstacle and Bull-work against our Regeneration. Men have long been building up that which God will and must pull down, in regenerating us. God will not suffer our own *Babels* to stand, when he comes to set up *Zion* in our hearts; neither will he let *Dagon* alone, when he comes to set up his *Ark* in us. All our works, conceits, and imaginations, are but Rubbish and Dirt that must be thrown away, and cast out, to make way for his building; and therefore God begins here, namely, to overturn, demolish, and remove out his way, the strong Towers and Fortresses of

of our own high thoughts, conceits, works, and vain imaginations, that so we being left destitute of succour, and grounds of hope in our selves, we may freely comply and joyn Issues with God in his works of Grace in us. But now, when God comes to do this, O what strong resistance, and violent opposition, doth our Self-righteousness, and good conceits of our selves, make against God, and the works of his Grace: God would undo us, that he may make us; he would pull us down, and quite deface our own Structures, that he may build and set up his own in us. Such such are our conceits and apprehensions of our sufficiency, goodness, righteousness, acceptable and worthy performances, as that we harden our hearts against all Convictions of the invalidity and nothingness, yea, vanity and sinfulness of them; and are exceedingly averse to, and unwilling of any alteration; cannot endure to think of losing all that we have wrought for so many years, and after so much labour and confidence, peace and satisfaction in our states, and what we have done, to lose all at once, and be beholding at last only to the free gift of another; flesh and blood will never endure it, and therefore makes all possible opposition against it. Men have been long rich and happy in their own eyes, and therefore cannot bear to be undone and impoverished, to be poor and miserable, wretched and naked. And hence it is that they shut their eyes, and stop their ears against Light, and Gods gracious Invitations.

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They will have none of him, because they fancy they have enough, and do, and may do enough of their own, to make them happy. This was the case of some of the *Laodiceans*, *Rev. 3. 17.* they thought themselves *rich*, and *had need of nothing*; and that when they were *wretched, naked, and miserable*. Thus it was with *Paul* before he was Regenerated; *Phil. 3. 4, 5, 6, 7.* And this was one of the great obstructions that hindred the Jews from receiving the Grace of Christ, rendred them by Christ and his Apostles, *John 8.* and *9.* Chapters. And in *Luke 18. 9, 10, 11, 12.* their self-conceited righteousness and light, their privileges and good works, made them such desperate, resolute, violent, and stout opposers of the Grace of God; and thus is still the nature and effect of it in all the Sons and Daughters of men, as sad experience shews.

And as Self-righteousness, and a good Opinion of our selves, is a strong Bar to fence us against Gods Regenerating work, so are vain and groundless hopes likewise. These oppositions and contradictions do all hang together in a string, as so many Links in a Chain; where one is, all are; but one may be stronger in one man, and another in another man. Men are by Nature exceeding full of presumptuous hopes and confidences, they feign that God will save them, because he is good and merciful to sinners, although they continue in their filthiness and practical abominations, in their blindnes and unregenerate states. The Conceptions of Gods Mercies,

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cies, proves snares and dangerous Rocks to unregenerate men, while they confidently conclude that God will have mercy on, and save them, because he is merciful, though they live and die in their unregenerate states and condition, although the Word of God tell them the contrary, *Isa. 27. 11.* This is the *vain hope of hypocrites*, mentioned in *Job 8. 13, 14.* which *shall perish with them.* Presumptuous confidences, and vain hopes, are natural to us, and we will take hold of any broken Reed to keep us from despondency, or making a right judgment of our selves, states, and ways, rather than yield to the counsels of God, and suffer him to save us in his own way, and by his own means. This vain presumptuous hope, is that which arms and strengthens the Soul against Christ, and lies in a direct opposition to our Regeneration.

Again, *Hardness of heart* is a great Bar to Regeneration. We are by Nature hardened in sin, and in fond conceits of our good conditions; and therefore the work of Regeneration in us, must needs be very hard and difficult work. We are so hardened by sin, and we harden our selves more and more, when God hands out Light to us, to see our states, and lead us to himself. When God comes to Regenerate, then we are most insensible of our conditions, and harden our hearts most against him, even then when he would soften and melt us, break and humble us; we were hard and knotty pieces before, but then we make our selves much harder; for then

we



we do purposely and designedly set our selves against God and his workings; and as water strives with greater vehemency against opposition; so do our hard hearts against the Spirits operations in us, to renew and change us, *Exek. 3. 7.* Pharaoh was a hard-hearted man before God sent Moses and Aaron to him; but then he set himself to harden his heart against God, and his Word, more than ever. So when God sent the means of Grace to the Jews, and strove with them to bring them to himself, the more he wrestled with them, exhorted, and perswaded them to receive his Grace, and become New Creatures, the more they strove and fought against him, *Acts 19. 28.* until God judicially hardened them also; and then they were sealed up (as it were) to the day of wrath, *Job. 12. 40.* Then 'tis ever after a *hard and impenitent heart*; *Rom. 2. 5.*

Lastly, *Enmity*. There is in every natural man most stout and strong Enmity against God, which is *implacable and irreconcilable*. There can no peace or friendship be had with an implacable Enemy; and a man that is at real Enmity with us, until he be changed. The *Carnal mind* is not only an Enemy to God, but *ex parte* *is* *Odio*, Enmity against God, *Rom. 8. 7.* And in *Rom. 1. 31.* they are said to be *implacable*. Enmity will never be won and made to yield; either by fair or foul means; but such is the nature of it, as that it will rather die on the place, than conform to any tolerable terms of friendship with an Adver-

**Adversary.** But the Enmity of our Natures is most stout, stubborn, and desperate against God; for 'tis possible for a man to perswade him that is at Enmity with him, to some reasonable terms of accommodation, by his great condescension and bowing to him, by sweet and affable carriages, by the entreaty and perswasion of Friends, and by proffering to serve him, and give him all he hath.

But it is not so between men and God; for although God condescends, and as it were bows down to us, and that infinitely more than men can do, though he carry himself most sweetly and affably to us, proffers friendship and reconciliation to us, entreats and perswades us by his Ministers, promises and proffers to wait on us, protect, and guard us; yea, give all he hath to enrich us, honour and exalt us with all his Sons Fulness, and possess us of all his Heavenly Treasures, if we will yield and be reconciled to him. But all these endeavours are in vain, none of them will work on Enmity, to perswade and bow it to the Will and Designs of God; yea, these means are all contemned, and are improved to heighten and strengthen the Enmity by us. Enmity causes men to bid defiance to such Acts and Overtures of God for the winning and bringing us over to himself; they make us more obstinate, implacable, and irreconcilable. The Jews give us a sufficient proof of this Truth, as well as what is daily found amongst us: For who shews greater Enmity against Christ, his Grace, and Gospel, than

than such to whom he daily holds forth the Golden Scepter of his Mercy, and beseeches to be reconciled to him.

These are some of the stout Enemies of our Regeneration, which are bred in our own Bosoms, and strongly arm and fortifie our Souls against Christ. These are some of the *Goliath's* that rebel against the Authority and Commands of God, and that hold fast the Castles of our hearts, and keep them shut against him, when he comes to assault and subdue them; and so makes our Regeneration very hard and difficult. I could have instanced in several other internal oppositions, but time would fail me.

Secondly, *Without, and within us too.* The Devil is an external and internal Adversary to the work of Regeneration; he is an implacable and active Enemy to, and against our New State; for he hates Christ, and his Grace in men, and cannot endure to see a holy *Job*, or gracious *Paul* in the world; and therefore endeavours to make and keep all men like himself, and leaves no means unattempted to effect it, but goes about night and day, seeking whom he may devour, 1 Pet. 5. 8. There is an Everlasting Enmity put between the Seed of the Woman, and the Seed of the Serpent, Gen. 3. and much more between the Devil and Grace. And as the Devil hates Christ, and his Grace in men, so likewise the happy and blessed state that the Grace of Regeneration puts them into. He knows that he is a most miserable Creature himself, being condemned,

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and put into *Chains of darkness*, to everlasting fire, *Jude 6. Matth. 25. 41.* And therefore he greatly envies and malignes the happiness of good men. It cuts him to the heart to see any of the Sons of *Adam* restored to a state of Blessedness; to see the Grace of God in them, and they in Friendship with God. For no sooner had God made *man in his own Image*, *Gen. 1. 26, 27.* set them in *Paradise*, and given them a positive Law to obey; but by and by, he sets on them to debauch and spoil them, and uses all possible subtilty and diligence to effect it, *Gen. 3.* which succeeded according to his mind for a time. So when he saw *Job* walk uprightly, and in high favour with God, how does he labour to corrupt him, and turn him from his integrity, in the first and second *Chapter of Job.* And as the Devil envies the happiness of good men, and therefore labours to hinder their Regeneration, so likewise his loathness to loose his Subjects. The Devil is the God and Lord of the World, *2 Cor. 4. 4. Eph. 2. 2.* and hath many willing and obedient Subjects, *Rom. 6.* We are all by Nature the Devils Subjects and Servants, he hath the first possession of, and service from us; and when God Regenerates a man, he takes him out of the Devils Kingdom, and calls him out of his subjection and service, and puts him into his Kingdom and service, *Col. 1. 13. Rom. 6.* Now this is so grievous to him, as that he cannot quietly bear it, but doth all he can to hinder and obstruct it, and that by all possible ways and

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means. He is in possession, and rules in the hearts; Luk. 11. 20, 21, 22. and will not let his Subjects go, until a stronger than he forces him to yield; but as *Pharaoh* (a shadow of the Devil) would not let *Israel* go out of his Kingdom to serve God, so will not the Devil let mens Souls go to serve Christ, until he brings them out with a strong hand; so Christ gets all his Subjects out of Satan's hand, and puts them into his own Kingdom. In Regeneration Christ leads Captivity captive Eph. 4. 8. takes the Spoil out of his hand, and breaks his Yawls, Job 29. 17. Christ binds strong men (or Devil) and takes away his garment; he turns the Devil out of office, and out of the possession of their hearts, and enters himself; takes on him the Rule and Government of them, and makes them his willing and obedient Subjects; translates them into his Kingdom, and that by their own voluntary Resignation of themselves to him. Now this the Devil cannot but greatly oppose in fight against, and will never yield nor submit, but when the Lord Jesus comes to claim his own, which he hath bought with his blood 1 Cor. 6. 19. and begins to awaken and convert them, O how does the Devil rage in storm, fight, and oppose, to keep his Subjects in subjection to him? O how does he draw up all his Forces, and make Head against Christ, to keep men out of his hand? sometimes by flatteries, and sometimes by threatenings. Now he labours to hold them fast by perswading them that they are in possession



and in a good condition; that they are under delusions, and sinister mistakes; that if they continue as they are, they shall have peace, and need not doubt of their Salvation; and that those troubles they are under are of the Devil, and their own mis-judging of their states. He flatters and persuades them to mind their pleasures and profits, and not trouble or concern themselves about Religion, for that will but distract and perplex them, and no way advantage them. He tells them, that in their present state they may have their hearts desire, but so they shall not have in the singular and melancholly ways of Religion, which now they begin to concern themselves withal; and that if they once engage themselves in those matters, they shall never find any good, or satisfaction in them, comparable to that which they must forgo, and part withal, and which hitherto they have, and hereafter they may more fully enjoy in their present states and practises. Sometimes he will threaten and affright them, by telling them that they do make vain attempts, for it is but lost labour for them to expect or look for Salvation; for either God hates them, they are not Elected, or that the day of Grace is past, and so there is no hope for them; therefore they were better sit still and be quiet, enjoy their pleasures, and fulfil the desires of the flesh, as long as they may. He tells them, that if they do begin to take up with the strict ways of Gospel Religion, they will be undone, never hold

out to the end, and so but heighten their misery thereby; that there are but a few fill Souls, and that of the poorer sort, that mix Religion, or suffer such a work to be wrought in them, as Regeneration is; and that to be singular in this matter, is but to expose themselves to all manner of infamy and reproach.

By these, and many other stratagems, doth the Devil labour to withstand Christ, and obstruct our Regeneration; and most poor Souls are prevailed on, to joyn Issue with him, and continue to make stout opposition against the Holy Spirit his endeavours to convert them. It is the Devil likewise that obstructs and hinders the Preaching of the Gospel to men, by such Instruments as he pleased to make use of for that end and purpose. Thus he made use of the Jews to keep the Gospel from the Gentiles, when the Apostles were sent to them with it; and if he cannot keep the Gospel from men, he will endeavour to keep and hinder them from hearing it sincerely preached to them: And if this will not do, but men will hear Christ's Ministers Preach, then he will cause men to turn a deaf ear to what they hear, that doth more nearly concern their states and conditions, lest the Gospel should fall with power on their hearts. Thus the Devil wrought and prevailed on Stephen his hearers. In *Acts* it is said, when he preached to them, *they stopped their ears.*

But now, in the mean while, what a hard piece of work hath Christ on't, namely, in

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Regenerating us? O what strong Castles must be assault? and what potent Enemies must be fight down and destroy, before the work of Regeneration can be thorowly effected?

But besides these, there is another great obstruction in the way of Regeneration, and that is the *World*. The good and bad people, and things of this world, are great hinderances of our Regeneration: The unworthy walkings of many Professors of the good ways of Christ, and the reproaches and persecutions of the wicked, are no small lets and impediments to, and of Regeneration. So are also the *riches, pleasures, and honours* of this World. These pull back the hearts of men, and keep them from entering into the Kingdom of Heaven, Luk. 18. 22, 23. and these take off mens thoughts from serious minding of their states, and another world. These things lye so deep in our minds and affections, and do so powerfully delude and bewitch all our senses, that we have no minds, wills, or inclinations, to mind or set our hearts on things above; yea, they have so great an interest in us, and authority over us, as that they do command our most serious and fixed attendance on them, and greedy pursuit after them, whereby the Calls and Commands of God are shut out of our hearts. The smiles and good things of this world, are the Gods, or rather Idols of our hearts, the *Lovers* that we dote on, and are fond of, and the great desire and delight of our Souls; and they being so, it is as easie for us to pull the Sun

out of Heaven, as our hearts from these things. We may as well change a *Black-moor* Skin white, or empty the Sea with a *Nut-shell*, as to empty and cast out the World of our hearts, and change their course and way. Earthly things are our Lords, and hold us fast, as Prisoners in their Chains. We are their Humble Servants, and at their beck we go and come: We are swallowed up in them as a Ship in a *Gulf*, and they are enthroned and fixed in our hearts, as in their proper place and center. We mind and affect Earthly good things (by Nature) as our Heaven, Happiness, and satisfying good; and see not, neither will we be perswaded without Regenerating Grace, that there is indeed any higher or greater happiness, or real satisfaction to be found, than what they can afford us. These are called their *good things*, because they account them so, and are well pleased and contented with them, without Christ and his Grace. They had rather live in sin, blindness, and under the wrath of God, with abundance of them, than in Heaven, and under Regeneration, without them, *Luk. 12. 16, 17, 18, 20. Luk. 16. 25. Luk. 18. 22, 23, 24.*

Oh! How common is it with men to compass Sea and Land for the World; to labour and toil night and day to get, spend, and be spent to keep it, when gotten, yea, to hazard and venture their lives, and Souls too, to obtain and secure it; and that because of their excessive and inordinate love to, and delight in these things. Men will much more willingly

lingly part with Christ, Grace, and Heaven, than with their Riches, Honours, and Pleasures. Hence Christ tells his Disciples, *that it is a hard matter for them to be saved that are rich*, Luk. 18. 24. 25.

Now when Christ comes to regenerate and change our states, he *calls us off from so minding, affecting, and taking up with these things, and to mind, follow, and set our hearts on heaven*, Col. 3. 1, 2. And this is so cross and contrary unto the Natural Genius of our hearts and course of our lives, our satisfaction and supposed happiness, as that we will by no means be convinced of our folly, and persuaded to come to Christ, accept of him, and his Regenerating Grace for our portion and happiness, until he puts forth his *Almighty Power* to work and persuade us to it. And O what a hard and difficult work hath Christ to do in us, and for us? What a world of stout oppositions, and implacable Opposers, doth Christ meet withal in this work? The Lusts of our Hearts, the Devil and World, Carnal and Spiritual Self, do all combine together, to make Head and strong opposition against the Lord Jesus, when he would Regenerate us.



## C H A P. IV.

*Certain signs or undoubted Characters of Regenerate and Unregenerate Persons.*

**Q.** *Whether Unregenerate persons may know, and be sometimes strongly convinced, that they are in an unregenerate and evil state and condition?*

**A.** Yea, they may, and it is certain that many are so convinced, but very loath they are to know it, and exceeding unwilling to think themselves to be so, and greatly provoked with such friends as tell them that they are in an evil case, and unconverted state; for we are all by nature exceeding proud and self-conceited. We think too well of our own conditions, states, and ways, and imagin that all others should have the same opinion of them that we our selves have. And therefore conclude, that such as think and speak otherwise of them, are too uncharitable and censorious. This is one of the greatest stumbling blocks in the way of Regeneration, and causes many to tune a deaf ear to all convincing and regenerating Truths that are handed out unto them. Besides the vain groundless hopes they have formed to themselves, and are greatly in love withal, that they are in a good and safe condition, (although they are not so good as they should be) whatever men and the word of God shall say

to the contrary, of or against them. The Jews gives us many proofs and evidences of it, for when the Lord Jesus Preached to, and discoursed with them about their states, to convince and regenerate them. Oh! how did they labour to fence off all the words of Truth spoken to them, how did they strive, dispute, and set themselves against the Gospel of their Salvation, and that upon the grounds before mentioned; yea, those very persons which sometimes were *convinced in their Consciences that they were sinners*, Job. 8. 9. I say, even these men did ordinarily harden themselves against the Word of Christ, upon their vain hopes, high privileges, proud and high conceits they had of themselves, Job. 8. 33. 39, 48. --ult Job. 9. Job. 10. Math. 9. Read these Chapters throughout, and you will find what I have said abundantly confirmed, and as it was with them, so I am afraid it is with many of you; do not you conceit, and stoutly perswade your selves, that you are in a safe and happy state and condition before God, that you shall undoubtedly be saved, notwithstanding the Truth of God, Ministers of Christ, yea, and sometimes your own Consciences testify the contrary also, and tell you plainly, *That you are yet in the gall of bitterness, and bond of Iniquity?* do not you encourage and support your selves, fortify and arm your selves under and against all convictions, with many vain and groundless hopes and delusive conceits of your blessed states, or that you are in a happy case and condition, although you never experienced any real change in your hearts.

hearts, nor any special grace of Christ in your poor deluded perishing Souls?

But yet I say, unregenerate persons may know, and have a *forend* guess, that they themselves are not unregenerated, but in a state of sin, and under the wrath of God. *Simon Magus* was so, *Acts* 8. 24. *Pharaoh*, *Exod.* 9. 27. unregenerate men have three means, (if I may so call them) to help them to the knowledge and conviction of their bad conditions. First, the word of God written, but especially Preached; and so it is the word of conviction in the hand of an Ordinance, appointed and designed thereunto by the great God, *Act.* 26. 18. (2) Their own natural Consciences, and principles of Nature that are in all men, not seared, which are subjects capable of impressions from the Word of God, namely of its light and convincing power: and also natural Reason helped by the Word; so that when they hear the certain *Characters* of unregenerate persons laid down from Gods Word; they may reflect on themselves, and apply them to themselves if they will. They may reason thus, why, if these are certain Characters or Signs of an evil or unregenerate man or state, as I cannot but conclude they are: then am I in such a state, for I find them in and upon me, I cannot deny it. As thus, Is gross ignorance of Jesus Christ, the grace of God, Sin and Duty, a certain sign of an unregenerate person, surely then I am an unregenerate person, for I am grossly ignorant of these things. So when they hear Characters

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or Signs laid down of a regenerate man, then to examin themselves, and reason thus, Why, I find not any of these in my self, which I should if I was regenerate, and therefore I am in an unregenerate state and condition: much might be done this way, by unregenerate men towards their conviction and knowledge (I mean not saving knowledge) of their States; would such men practise it, but that they will not, no, because they love their carnal ease and peace, and therefore they are willingly ignorant of their unregenerate state. And as they have these means or helps to know their evil States, so (3) the holy Spirit of God, to stir up Conscience in and by the Word. The Spirit speaks sometimes to them, (not as the Spirit of Adoption, but of Bondage) whose voice is louder, quicker, and pierceth further unto, and into their Consciences, than the word of its self can do, and tells them plainly, that they are in a damnable state and condition, and shall assuredly perish for ever, except they be regenerate here, *Gen. 6. 3*. This awakens and affrights them, this humbles and abases them, and makes them cry out, undone, undone, we are lost; *Oh! what shall we do to be saved? Acts 2. 37*. And here I might add, that not only these said means may help them to the knowledge of their states, but also the discourses, carriages, and conversations of some Regenerate persons that they are concerned withal, and may make observations of, and compare themselves with them, and them with themselves, and conclude (clearly) that there is a vast difference between  
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such and themselves, the states of the one, and of the other. And if these be Regenerate persons, and Regenerate persons be indeed such, and so and so qualified, graced and spirited, as they seem to be, then that they themselves are undoubtedly in an Unregenerate condition; for that they are not such persons, neither have any of their qualifications, or any like them, *Matth. 5. 16.* Now, if Unregenerate men would improve, and rationally use these means or helps towards the knowledge and conviction of their states, they might undoubtedly know them better than they do. But there needs no further proof of this truth, namely, that unregenerate persons may know they are in a bad condition, then the *Gripes, and trouble of Conscience*, their fears, trembling, and consternations, in and under the apprehensions of Death and Judgment, together with their wishes, protestations, resolutions, and promises, on their Death-beds; These do all proclaim this Truth.

*Q. May not Gods people, such as are Regenerate, know that they are so, and be sufficiently assured of their Regeneration?*

*A.* They may, for first, God hath promised the knowledge of it unto them, in their obedient and holy walkings with God in that state, *Hesai 6. 3. Then shall we know, if we follow on to know the Lord. Isa. 32. 17. Prov. 2. 1.-7. So the Spirit witnesseth with our Spirit, that we are the Children of God. Rom. 8. 16.*

2. The people of God have had certain and clear assurance, or a sufficient knowledge of their



their Regenerate States, and the Spirit of God hath recorded it, for our learning and encouragement *Enoch* had it, *Heb. 11. 5.* and the Apostle *John* speaking in the name of Believers, or regenerate persons, saith, *We know that we are of God, That we are translated from Death to Life, and hereby know we that we are in him, 1 John 2. 5. 3. 14. 5. 19.* And *Paul* tells us, that they, namely, he and other Regenerate Persons, had received the Spirit, that they might know the things which were freely given to them of God, *1 Cor. 2. 12.* Now, if it was certainly known by the Saints of old, such as run their Race before us; then we may obtain it now; for we live under the same God, Christ, Grace, Promises, Love, Spirit, and means of assurance that they did, and we have as much need of it as they had upon all accounts. And as we have these, and many other Scripture Evidences or Examples, (I mean the Saints mentioned in Scripture) so we have had many undoubted Testimonies of it in and from many good men in our days, and the latter Ages before us. How that some on their Death-Beds, others in the days of their prosperity, others in their tryals and temptations: Some in one Ordinance of God, and some in another; some in Prison, and some at the Stake; some under the loss of their Goods and Reproaches for Christs sake, have gotten clear, and heart ravishing Assurance of their Regeneration and blessed States. I say, we have this Truth confirmed to us by their worthy Testimonies, and glorious Experiences. And assuredly,

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what they had, we also may obtain in the same way, in and by the use of the same means, and in the same, or like case and condition.

2. God hath commanded Regenerate Persons, and so hath made it their Duty, to get and keep assurance of their new States; and God would never have prescribed such a means, and commanded our diligent use of it as our duty, in order to the obtainment of the end, but that the said end is attainable by, and shall most certainly be obtained in the faithful constant use of it. For as his commands makes the work or means our duty, so the *End* propounded, namely, of the duty to be done by us, is the obtainment of assurance, so I say, it is an object of our Faith and Hope: And upon Gods propounding it to us as the end of the duty commended, we are to believe and hope in the performance of the duty to obtain the end, (that is) assurance of our being translated from Death to Life; namely, that God will bless his own means, to effect and accomplish his own ends to and in us, and he will by no means disappoint us, or make us ashamed of our trusting him, hoping in, and waiting for him to grant us the end he presented to us, commanded us to seek it, that we might find it, and which we have endeavoured with all our hearts to obtain in his own way, *Isa.* 49. 20. *Isa.* 54. 4. Now God hath charged us to examin and prove ourselves, *2 Cor.* 13. 5. And to give diligence to make our Calling and Election sure, *2 Pet.* 1. 10. And to worship him, in full assurance of Faith,

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Heb. 10. 22. that is, in the certain perswasion of Gods Truth, All-sufficiency, and Faithfulness in his Promises, and of Christ his being a High-Priest over the House of God, vers. 21. So likewise of our Interest and Right to and in all.

4. God hath given us many Rules and Marks in his Word, to help us in our Tryals of our states, and to make a comfortable and satisfactory judgment of them; whether we are indeed Regenerate or no. Very much of the New Testament was written for that end; that we might know we have Eternal Life, saith John, 1 Joh. 5. 13. All which Scripture had been to little or no purpose, if assurance, after all, were not attainable. But it is evident that it is attainable, and that all Regenerate persons may attain unto and obtain it, because God hath given them such proper and suitable means and helps for the obtaining of it. There are many of them scattered up and down the Scriptures, I'll name one or two; that in 1 Joh. 3. 14. *We know that we are passed from death to life, because we love the Brethren*; that is, here is a certain and infallible sign or mark of a New Creature, his loving of good men; that is, if you can really say, and soundly experience, that you do love a holy man, or gracious men as such, rightly, truly, heartily, with a spiritual and special love, because they are such; and belong to Christ; why then you may conclude, that you are in a state of Grace, and passed from death to life. So that if I can make good

good the lesser Proposition, the Gospel will prove and make good the first, or greater Proposition thus; He that loves the Brethren (that is rightly, and in a true Gospel-sense) is passed from death to life, but I do so love the Brethren; therefore I am passed from death to life. Now that which we have to do in the case is this; namely, to get the clear proof of the second part, thus, I do know that I do so love the Brethren, according to the true purport and meaning of that, and other Texts of Scripture; and then conclude from this Scripture, and others of the like import, that I am passed from death to life; that is, I am Regenerated. (2.) An other sign or mark of Regenerate men laid down in Scripture is this; that *they desire the sincere Milk of the Word, that they may grow thereby*, 1 Pet. 2. 2. Now if I am a Babe in Christ, I do desire the sincere Milk of the Word of God, that I may (not only eat it) but eat it to grow thereby; to grow up in Christ, Grace, and in the practise and fruits of holiness; and if I do so desire the sincere Milk of the Word, then I am (at least) a Babe, or young Child of God. But this is not my work, or present design; and therefore do but little more than mention these things; namely, to shew that Unregenerate and Regenerate persons may know the states and conditions wherein they are; the one in and by sin, the other in and by Grace. But I thought good to say a little of it, and but a little as a preparative to that which I have further to say, and which

which was mainly intended as the subject matter of this Chapter.

Q. *What are some of the most certain Signs, Characters, or Marks of Regenerate and Unregenerate persons or States?*

A. Much hath been said already in opening the work of Regeneration; what it was, and what was contained in it, as you may see in that Chapter; and therefore I shall say the less here: But yet I shall endeavour to present so much unto you, in this Chapter or Head, as shall fully answer and resolve the Question.

First, A Regenerate person hath *new life*. It is a *New Creature*, Gal. 6. 15. and it is a living lively Creature; it is not born dead, but alive; it is alive to God, *to live unto him in newness of life*, Rom. 6. 4. 10. 11. *To bring forth fruit unto God*, Rom. 7. 4. And men *are created in Christ Jesus unto good works*, Eph. 2. 10. It is a heavenly and spiritual Creature, Job. 3. 3. 5. exactly fitted to heavenly, and suited to spiritual objects, matters, works, and enjoyments, which the Natural Man is not, now in it's lapsed and depraved state. Christ requires a new life of them; and in order thereunto, creates and forms it in them, Job. 10. 10. 1 Job. 3. 14. This New Creature hath, and it is formed with all it's senses. It hath *five Spiritual Senses*, in allusion to the five Natural Senses of men; though all of them cannot be so properly and plainly exprest, as the Natural Senses may; it is a perfect New Creature, and therefore must have all it's  
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parts and senses. I shall open them to you as briefly as I may.

1. *The Sense of Seeing.* When God made the World, his first days work was *Light*, Gen. 1. 3. *Let there be light, and there was light,* (says the Text.) So in this new Creation, the first Sense in order that is Created, and doth first appear, is the Sense of Seeing. Before Regeneration (as you have heard) we are *blind, and in darkness*, *Math. 15. 14. Eph. 5. 8.* We know not (to purpose) what we are, nor where we are, whose we are, nor where to find true happiness. By sin we put out our own Eyes, quenched our Candle, and drew a thick Cloud before our Eyes, and utterly spoiled them; our spiritual knowledge of heavenly things, and Soul-concernments, is destroyed, and there is none of that Light remaining, to conduct us in acceptable obedience in the way to Heaven. Therefore as it is absolutely necessary that we should have new Eyes, as well as new Light to see withal: So God doth in Regeneration give men new Eyes, and Light, called the *Eyes of their Understanding*, *Eph. 1. 18.* Upon this Errand was Paul sent with the Gospel to the Gentiles, *Acts 26. 18.* and having received this new Spiritual Light, they are ever after called *Children of Light*, as they were called before *Children of Darkness*, *Eph. 5. 8. 1 Joh. 2. 9, 10, 11.* In Regeneration they are called out of this *Darkness into marvellous Light*, *1 Pet. 2. 9.* This their new sight, light, and power of discerning, is excellent, spiritual, special, and peculiar,

cellar, and that in many respects. These are some of them. 1. They can now see the things, and discern the matters and objects they could not see before. 2. Other things, objects and matters, more plainly and clearly, more lovely, precious, excellent, and acceptable. First, they see the things that they never saw before: As 1. The evil of their Natures. The Light of Nature may shew men many of their actual sins and wickednesses, but not the Source and Fountain of them; namely, our Original, Natural, and Habitual wiliness and sinfulness; only Regenerate persons see a far greater odiousness and abomination in the heart, than in the life; they find by sad experience, that the Fountain of corrupt Nature is more full of Poyson, than any Acts of sin; and the sight of that causes such out-crys in them, *O wretched men that we are, who shall deliver us from the Body of this Death? Rom. 7. 24. And purge me, (that is, the filthy Spring of the heart) that I may be clean; wash me, and I shall be whiter than Snow, Psal. 51. For out of the heart proceeds all abominations; Matth. 15. 18, 19.* and the Fountain and Root must needs be more full of evil, than the streams and branches are. This the spiritual eye of the New Creature sees; he hath it not by hear-say, but sees it in himself, and so does not the Carnal and Natural eye of man.

2. They see and know by their new spiritual light, spiritual sins; yea, they see and know a greater sinfulness in them, in some sense,

sense, than in fleshly sins, and so do not unregenerate men. They do indeed see an evil in some external sins, such as are seen and condemned by the Light of Nature, and that by all men; as Drunkenness, Theft, Whoredom, Cursing, Railing, Back-biting, Slandering, Swearing, Cheating, Blasphemy, Pride in Words, Carriages, Cloaths, Cruelty, Oppression, and the like; but they see not, nor apprehend the horrible evils of Atheism, Spiritual Pride, Self, Vain-glory, Envy, Hypocrisy towards God, Unbelief, Covetousness, corrupting the Worship of God, and his Gospel-Ordinances, Earthly-mindedness, robbing God of his due, departing from God, malice against, and hatred of the Power of Godliness, and the People of God, and such like heart and spiritual wickednesses. These are little things in an unregenerate mans eye, because he wants a spiritual understanding and light to discern what they are, but they are hainous abominations to a spiritual eye, for it knows and sees what they are (in measure) and passes a spiritual judgment on them, as sins more fully and immediately against the Holiness, Grace, and Truth of God, and such as God hath declared his greatest indignation and severity against. *Matth. 23. 13. to vers. 24: Job. 15. 22. Job. 19, 20, 21.*

3. They see and know that Life that is above Sense and Reason, namely, the Life of Faith; but meer Natural men discern not this Life: They are only acquainted with

the Life of Sense and Reason; and cannot see one step beyond it, for they are *faithless men*, 1 *Thes.* 3. 2. But Regenerate men have found a new way to Heaven, (I mean 'tis new to them) and that is the Life of Faith, and Gospel-Holiness, and this is now their proper Life; they are called to it, and instructed in it by the Holy Ghost; they live now in a higher Sphere, and walk in another Region; they now see a singular Excellency and transcendent Mystery in this New Life, in the objects, matters, and ends of it. They see their former folly and madness, in living such low, base, and sensual lives, and look on their new Life as far more precious, high, and honourable, and own it as their proper and peculiar Life, and endeavour to conform themselves to the Will of God in it, who hath appointed this life for them, and commanded them to live it, *Rom.* 1. 17. *Heb.* 10. 38. And Paul tells us, that he, and other New Creatures, did live this life, 2 *Cor.* 5. 7. *Gal.* 1. 20. But unregenerate men are strangers, yea, enemies to this life. At the best, they say, how can these things be? and judge Regenerate men to be under strong delusions, for talking of, and pretending to live the Life of Faith.

4. They see and know the *new and living way to God the Father*, which they were unacquainted with before, *Heb.* 10. 19, 20. but so do not unregenerate men. They may hear of it, and have some general and confused Notions of the Doctrine of it, but they do

neither see nor understand what indeed it is, or what it means, because of the *blindness of their minds*, Eph. 4. They know only the *Natural way to God and Heaven*, according to their Natural Principles, but wanting spiritual eyes, and Sunning light in their hearts, they are real strangers to it continually, Rom. 3. But the Light of Christ in the hearts of Regenerate men, finds it out, leads them to, and directs them to walk in it, 2 Cor. 4. 6. *Isa. 30. 20, 21.* but unregenerate men do stumble at it; they know not whether they go, *because darkness hath blinded their eyes*, 1 Job. 2. 1. But the path of the Just is as the shining light, that shining more and more unto the perfect day, Pro. 4. 18.

5. They see and know (in measure) what *Communion with God* is, or what it is to have Communion with God; they might hear of such a thing before, but now they know what it means; *They are called into the Fellowship of Christ*, 1 Cor. 1. 9. 1 Job. 1. 3. It is their promised privilege and blessing, and they have the real experimental knowledge of it, Job 14. 21. 23. But unregenerate men have it not, know it not; it is none of their privilege, they desire, they chuse it not: They are in Fellowship with the World, and their Lusts, and are well satisfied and contented therewith. *But I may not enlarge.*

6. They see and know the *Power of Godliness*, 2 Tim. 3. 5. The Word and Spirit of Christ hath fallen and wrought on and in them with Power and saving Efficacy, brought



brought them into, and set up Godliness in power in them, 1 *Thes.* 1. 5. *Rom.* 8. 16. Their hearts and Souls are subdued to it, and swallowed up in it; the Form of Godliness is a poor empty thing to them, without the power of it in their heart. But it is not so with unregenerate men; they see not any Religion or Godliness beyond the form or outside; it is not formed or set up in their hearts; and therefore see little or nothing in Religion, Godliness, or Religious matters. But unregenerate men do see and find a glorious Excellency in it; it is exceeding precious, lovely, and profitable to them: They see that worth and Excellency in it, as to cause them to love and honour it, to prize, value, and esteem it, as worthy of all acceptance; to cherish, keep, and augment it, to improve and practise it, and to walk worthy of it, to the glory of the Giver of it.

7. They see and know the *vanity and nothingness of the Creature*, and that they are not indeed such things as they verily thought them to be before their Regeneration. Their Opinion of them is changed, it is now quite another thing. Before they looked on them, and their having and enjoying them, as their portion and happiness: Oh, thought they, what a brave thing is it to be rich? what happy men are they who have abundance of riches, honours, pleasures? they doted on them as on their Gods and Lovers, and their very imaginations of them ravished their hearts; but now they see their folly, and

how they were mistaken and deluded in their judgments and imaginations. They now see them to be *but vanity and vexation of spirit*, in comparison of Christ, Grace, and Heavenly things; *Ecol. 1. 2. Phil. 3. 19, 20.* 'Tis true, they do not now simply condemn them, but own them; and use them as Gods Mercies, thank and praise him for them; but comparatively only, with Christ, Grace, and Heavenly things. Now they see that they are but left-hand and foot-stool Mercies; that they are not worth the having, nor coveting after, but with and in Christ, Grace, Pardon, and Holiness, and in order to their living to God with them, and enjoying of him in them. But unregenerate men see them with other eyes, and they have other thoughts of them. *They account them their good things*, as the only or chiefest good, their great portion and happiness, and accordingly they ask, walk, and steer their course; follow after them, and greedily pursue them, *Luk. 16. 25. Rom. 8. 5.* For indeed whatever they do profess, or pretend to the contrary, they do not see, nor mind any higher good.

8. They see and know the *vanity and emptiness* of that which they did bear upon, and glory in, namely, *their own Righteousness*. They once thought that they had that in them, and such works were performed by them; as would commend them unto God, and incline his heart to love and pity them, to accept and save them. But now they see they were deceived, *that all their Righteousnesses are*  
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but filthy rags, dirt, and dung; and that they are so far from being accepted, or accounted of in Heaven, as that they are matters of contempt and loathing, *Phil. 3. 7, 8. Isa. 64. 6. Matth. 23.* So that that which was their glory, is now their shame. Their Gay Cloathing are now meer Rags in their account; Why? Because they see with other eyes, and by a better light than they did before. They see they were building themselves on a Sandy Bottom, which would have sunk under them, and they and it must have perished together, had they not been taken off it by the power of Regenerating Grace. But now this is all they have to glory in, who are Professors of Godliness, in an unregenerate state, namely, *God, I thank thee, I am not as other men; I fast twice in the week; I give Tythes of all that I possess, &c. Luke 18. 9, 10, 11, 12. Phil. 3. 7.*

9. They see and know the Lord Jesus Christ, and his Gospel-will, revealed in Scripture; they are spiritualized, and made spiritual men by Regeneration, and thereby are enabled to judge all, or of all spiritual things (in measure) *1 Cor. 2. 15.* They heard of Christ and his Will before, but now they see and know him, and it. But more of this anon.

10. They see and know in measure, the great work of real Gospel-Obedience, what it is, & how to be performed; and also, the holy Ghost his teachings, helpings, quickenings, and comfortings, in and to their Gospel-Obedience. They see wide difference between meer doing of that which is good, and that with and by meer natural

ral helps and principles, and that which is real Gospel Obedience of the heart in it, Ro. 6. 17. as likewise the Spirit helping their Infirmities, Ro. 8. 26. But Unregenerate men know nothing of these matters. But I have done with this. These are some, and but some of the things, matters, and objects, which by regenerating light, they are enabled to see and discern; as you that are regenerated can witness. Now then, try your selves by what hath been already said, of seeing, or of the seeing and knowing sense.

Secondly, as Regenerate Persons can see, and do know the matters and things they saw not before; so secondly, they are enabled to see and understand such spiritual things and matters which they had some knowledge of before their Regeneration, more clearly, plainly, distinctly, experimentally, and powerfully, then they did or could before. For they had only a dim, weak, and general natural, and spiritual light, and sight before. They did see, but understood not what they saw, Isa. 6. 9. They are like Men or Children that see some rare and pretious Jewels, or Cordials, but know not what they are, neither understand the worth, excellency, and usefulness of them, as Artificers do, or like such as hear Musick in a strange Tone and Language, they know not what it means; so at the best their sight and knowledge is an uncertain, weak, and unedifying knowledge. Their sight and knowledge of these matters, profit them not. It lies idle and useless in the head

head, but is of no advantage to the heart. It brings them not to the things they see, to close up with them, and make them their choice, to apply and rightly to appropriate them unto themselves. No, but they still lay at a distance from their hearts, and their hearts from them. They see no transcendent worth and excellency in them, to cause them indeed to desire them, and with self-denial to make them their own. But they are enabled by Regeneration to see and understand Spiritual things Spiritually, 1 Cor. 2. 13. 14. They have new Eyes to see withal, Ephes. 1. 18. and a new light to see by, namely, *The Sun of Righteousness*, Mal. 4. 2. *The Glory of the Lord is risen upon them*, Isa 60. 1. But before they saw with their old eyes, though it may be they were a little anointed with some common spiritual Light still, yet they were but their old natural Eyes, or sense of seeing, and they had only Candle light to see spiritual things by; But Regenerate persons are called out of darkness, into marvellous light, 1 Pet. 2. 9. *The light of the knowledge of the Glory of God shines into their hearts*, 2 Cor. 4. 6. enabling them with a measure of clear discerning, what they are by Nature, and what they are made by the Grace of Christ; how they ought to live in this world, and what their duties are, the workings of their own lusts, and the Temptations of the Devil and World; the proneness and inclination of the heart to sin, and close up with Temptations, and the continual need they have of Divine assistance and protection; what



what need they have of the Mercy of God, and of the Blood and Righteousness of Christ.

Moreover, their new light directs and leads them to Jesus Christ, to own, receive, and accept him for their Lord and Saviour, for their *King, Priest, and Prophet*; for their Head and Ruler, their Teacher and Lawgiver: and it is powerful to lead and perswade them out of themselves, to take up in Christ only, *Col. 2. 6. Joh. 1. 12. Psal. 73. 25; 26. Phil. 3. 7. 8.* and it is powerful to take off their hearts and hands from sin, self-righteousness, and self-ability, from self-boasting, or glorying in self, and from the enticing objects of this world. This new Divine Spiritual Light, sees such a transcendent and singular beauty, excellency, and loveliness in the person, love and Grace of Christ, as to draw the Mind, Affections, and whole Soul to him, to lodge them in him, take up with him, greatly to love him, and cleave unto him; to desire him and his Grace, and to chuse and apply it to themselves. To adore and admire him, to honour and exalt him, to live and dye with him and for him; to live to him, and make it their work and business to please him; to speak well of him, and to commend him, his Love and Grace to the acceptance and admiration of others, *Cant. 5. 9 ult.* so likewise they see a desirable excellency and loveliness in the wills and commands of Christ, in their duty and Gospel obedience to him, so as to fall in love with them and it; so as to observe and do what he commands, and that because it is his holy Will,

Will, Gracious and Sovereign Pleasure and Appointment that they should so do: yea, and they can in measure discern when they please him, and when they do not, Heb. 11. 5. Besides, Regenerate persons have an experimental knowledge; they taste, feel, and enjoy a part of the Heavenly matters which they see; they have the earnest, and first Fruits of them in their hands; they have a part in possession, namely, of Christ, his Grace, Spirit, Truth, and Heaven; and they begin to see those things more distinctly and particularly; they can discern one thing from another, and more and more look into the nature, property, use, and end of them, and how to use and improve them to the glory and praise of God, and to the comfort and edification of their own Souls.

Secondly, another of these new spiritual senses, is *Tasting*. The natural Man hath the senses of seeing, and tasting things that are suitable to him, so hath the spiritual man or new creature. O taste and see that the Lord is gracious, Psal. 34. 8. And if you have tasted that the Lord is gracious, 1 Pet. 2. 3. It is a spiritual sense or taste, and they are spiritual things that it can taste and relish. I shall briefly name some of them, to help you in your tryal, or in the proving and examining your state and conditions by them.

1. *The word of God*, Gospel Precepts and Promises. The one declaring what God and Christ the Mediator, and holy Ghost, hath and will do for us: the other, what is our Duty, and what we should do for God. These words  
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of God are exceeding sweet and pleasant to the spiritual taste of new Creatures, *Psal. 19. 10. They are (says David) sweeter than the honey, or honey Comb.* So in the 119. *Psal.* And *Jeremy* tells us the same *Chap. 15. 16. Thy words were found, and I did eat them, and thy word was unto me the joy and rejoycing of my heart.* So is the word of God to thee if thou art a new Creature, especially at sometimes, but it is not so to others. Christ calls his Fathers will, his food. *My Meat (says he) is to do the will of him that sent me; and man liveth not by bread only, but by every word that proceedeth out of the mouth of God, Matth. 4.* Well, what canst thou say of and to this for thy self?

2. *The good Counsels, Exhortations, Admonitions, and Reproofs of Christian friends, and Resolutions, are sweet to thy taste also, 1 Sam. 23. 32, 33. verses, compared with the foregoing verses; And David said, blessed be thou of the Lord, and blessed be thy advice.* Oh! how sweet was a Womans Counsel and Admonition unto David, although he was much her Superiour. It is the same (in measure) with thee, if thou art a Regenerate person. Oh! thou wilt receive, relish, and eat such friendly words of Counsel and Advice, and bless God for them, and not quarrel and censure thy friends for what they do, but receive and eat it as sweet and wholesome food for thy Soul, and give God and them thanks.

3. *Ordinances.* The Gospel Ordinances, and holy Appointments of Christ, will be, and are indeed sweeter to thy Taste than any worldly thing.

thing. The Ordinances of Preaching, and hearing the Gospel, are as the Gospel to thee, *sweeter than honey to thy mouth*, *Psal. 119. 103.* So are the other Ordinances to, the Lords Supper, Baptism, Prayer, singing of Psalms, and Church-Fellowship. The Order and Discipline of Christ in the Church, and all other his Gospel appointments.

4. The Lord Jesus Christ is most Sweet unto their Tasts. As he is the fairest of ten Thousands, and altogether Lovely; *Cant. 5. 10. ult.* so he is the sweetest and most pleasant of all things to the Tast; yea, altogether Sweet; if his fruit be so, much more is he himself; But his fruit, the dropping of his Grace, is so, *Cant. 2. 3.* How much more Sweet must himself be unto Believers, who is the Root and fountain of all those drops or fruits, *Zach. 13. 1. Revel. 22. 16.* Christ is the desire of all these new senses, as he is said to be of all Nations; *Habak. 2. 7.* And he is most desirable to the Tast; He is the bread of Life, that came down from Heaven; Which is meat indeed: for he that eateth of this bread, shall live for ever, *Joh. 6. 48. 50. 51. 55.* Christ is the most precious, desirable, Sweet bread, that ever any did eat; It hath such a pleasant relish, savour, and comforting quality, it doth so refresh and cherish the Soul of a Child of God, as that he greatly desires it, longs after it, Covets to get and keep it, and (as it were) impatiently seeks and waits for it: It is so good as that it will never surfeit him; all other things how good and pleasant soever they be, are nothing to him without

without this. This is the great dish that makes the Word, Ordinances, and all other dishes, a feast indeed; 'Tis that which relishes and makes all other food sweet, nourishing, excellent, and delightful. Hence they cry out in the fullness of all other things (if they find not Christ there) Oh! where is Christ, let him come into my Garden, my Soul, the best and only dish that should feast us and satisfy us, is not here, till he come, I cannot eat, nor be Satisfied, *Cant. 4. ult.* Saith a gracious heart. Let Christ be my bread, and I shall be fully satisfied, *he is my all, in all things, Coll. 3. 11.* and without him I cannot, may not, will not be satisfied. Oh! give me Christ in all, or I dye, for my Soul will Wither and famish, whatever else I have, whatever else I feed upon. But Christ alone (if it so please him) will satisfy me, though he give me nothing else.

5. Experiences are sweet and pleasant to the Taste; They are invaluable mercies: when new Creatures can bring forth out of their Treasures new and old experiences, and say this and that I have found; This Assistance I have found in such a duty, and that comfort I have found in that duty; In such a strait I found such and such seasonable helps, supports and deliverances; When I was sad, I found God comforting me; In doubt of my state, I found God saying to me, *be of good cheer, thy Sins are forgiven thee.* When my heart was hardened by Sin, he melted it, and when much straitened and shut up, he enlarged it; when the guilt



of my Sins lay heavy on my Conscience, he applied the blood of the everlasting Covenant, Heb. 13. 20 and so relieved and eased me, and when I thought he was angry with me, and had shut out my Prayers, he answered them. Oh how sweet are these and such like experiences to the Taste of new creatures. I could give you an account of many more had I time.

This spiritual sense hath a thirsting appetite. It is always with accompanied a hungering and thirsting Appetite after all Spiritual and Heavenly things that he knows, or thinks may be good for him; he hungers and thirsts after Christ, his Blood, Grace, Righteousness, Ordinances, Word, Experiences, Heaven, and the presence of Christ; and when he findes them, Oh how sweet, comfortable and pleasing are they? Then he saith, *now is my Soul satisfied as with marrow and fatness, my Soul shall praise thee with joyful Lips, Psal. 63. 5.*

2. As he Tasts, and hath a hungering and thirsting appetite after Spiritual things; so it loaths and nauseates the Sins, vanities and follies that he once delighted in, and fed himself withal: he can neither tast nor digest them; they are no waies toothsome to him, but odious, hateful, and abominable; They are now as filthy poyson to him; As meat wherewith a man hath surfeited himself, is to him, so are these Sins and vanities unto a new Creature; They are all like nasty stinking Carrion to him; he abhorrs the sight, smell and taste of them, and cannot endure

they should be nigh him. The very thoughts of them are grievous to him, *Psal. 119. Rom. 7.* They shall be no more his food, but loathing: They were never so sweet, as now they are bitter to him, *1 Jer. 2. 19.* They were once his pleasant Bread, but now his bitter Poyson. They were his Sugar and Honey, wherewith he was delighted, but now they are Gall and Wormwood to him; His stomach raises up against them, and he can no more endure them, nor be reconciled to them.

Thirdly, *Feeling.* Feeling is another Sense of the new Creature; For as the natural man hath the Sense of feeling what doth touch, or burden it, so hath the new Creature the like Sense too. The new creatures feeling sense is sensible of, and burdened with many evils, weights and oppressions, that he is afflicted withal. But first, *not with the Yoke and Service of Christ.* The Old man indeed is greatly burdened with it, and complaines sadly of the tediousness and wearisomness of it, *Mal. 1. 13.* and *when will the Sabbath be gone, Amos 8. 5.* But the new Creature is not afflicted with, nor weary of it; but findes it and accounts it as the Scripture reports it to be, namely, *Easy and light Yoke, Matth. 11. ult. And her ways are ways of pleasantness, Pro. 3. 17.* And his commandments are not grievous, *1 Joh. 5. 3.* Yea, they find that in keeping of them, or the right observing of them, is great reward, *Psal. 19.*

2. Neither is the Chastising and afflicting will of God, as such, their burden, or the real bur-

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den of the new Creature. For that is swallowed up in the will of God, and that overbalances all, because it is the will of God who loves him, and he loves God. It is matter of joy to him that the will of God is done, although he suffer under it. And the new creature knows that it is but a Fatherly chastisement; The fruit of great love, Care, wisdom and Faithfulness; not to hurt him, but profit him; not to wound, but to heal the man; not to destroy, but to save him, *Rom. 8. 28. Heb. 12. Isa. 27.*

2. But in the second place, *the new Creature is sensible of, afflicted, burdened and oppressed with other matters.* As 1. his Lusts and Sins. These are the heavy burdens that presse him down, and makes him cry out (with Paul and David) *Wretched man that I am, who shall deliver me from the Body of this Death, Rom. 7. 24.* And with David, *There is no rest in my Bones, by reason of my Sin, Psal. 38.* and *who can understand his errors, Cleanse thou me from my Sins, Psal. 19. and Psal. 51.* There are many of them of his unbelief, earthly-mindedness, covetousness, desires after worldly things, hypocrisy, formality, and too often indifferency and lukewarmness of Spirit in the worship of God. His deadness and carelessness. Robbing God and his soul of their due. Aptness and Proness of heart to close up and fall in with temptation to Sin. His Passion, Anger, Wrath, Peevishness, Vanity, Frothyness, Carnal Security, departing of the heart from God and Duty, and an aversness to it; to envy and grudge at others

prosperity, and to revenge wrongs or injuries received from men, and whatever other evils it finds the heart enclined to; so likewise its want of spiritualness of heart, freedom and cheerfulness in the worship and service of God. Also its hardness of heart, & unprofitableness under the means of Grace, and unusefulness in the world. These and many other lusts and sins are its burdens, they oppress & press him down. These are the Mountains that lay on the back of the new Creature, and it earnestly longs for, and desires deliverance from them all. Moreover, they are greatly burdened with the Treachery, and deceitfulness of their hearts; their fears, doubts, and distractions in duty, their want of heavenly mindedness, love to God, delighting in him, and his service. They are burdened, and smart under the sense of the impurity of their hearts, and great insensibility of Mercies, and because God is not honoured and glorified by them as he should be. They are burdened, because their Lusts are so strong and powerful, as that when they would do good, they cannot; And as they are burdened with these and many other Evils of their own, so they feel a great weight in others sins likewise. *Rivers of waters run down their Eyes, because other men are Transgressors of Gods Law,* Psal. 119. 136. And (says Paul) *who is weak, and I am not weak,* 2 Cor. 11. 29. And ye are *puffed up, and have not rather Mourned,* 1 Cor. 5. 1. You should have been afflicted in Spirit for your Brothers sin, because God was dishonoured, and his Gospel Blasphemed, his People

shamed, and the world stumbled by reason of it. Now they are burdened, wounded, and bleed under the sense of wicked mens prophaneness, debauchery, and contempt of the Gospel of Christ. But they are mostly wounded with the evils and miscarriages of Professours, and such as they hope are the People of God. Their *Pride, Worldliness, Frothyness, Back-bittings, negligence and carelesness* in the matters of God, their censorious and rash Judgings of one another, their want of Love, Kindness, and Charity to each other, and their brawlings and contentions one with another, and their coldness and lukewarmness in Religion, with other their sins, do deeply wound and pierce them to the heart, and that because they are a shame and dishonour to their Father, Husband, and Head, his Name and People, and because him whom they love and honour, is not glorified in and by them. And further, as they are burdened and wounded with other sins and miscarriages, so likewise, with the *Reproaches* and other sufferings of good Men. *Who is afflicted and I burn with,* (says Paul) 2 Cor. 11. 29. Their Brethrens Bonds are their Bonds, Heb. 13. 3. their Reproaches, Pains, Losses, Poverty, Weaknesses, and Persecutions, are their own. They are in Pain, Bonds, Poverty, &c. with them; They have Spirits to *rejoyce with them that rejoyce, and weep with them that weep*, Rom. 12. 15, 16. And it must needs be so, because they are Fellow-Members of the same Spiritual Body, joyned to Christ their Head; and if they are not sympathizers with, and Fellow-feelers of each others



others Afflictions, it is certain they are not living, but dead Members, whatever they profess themselves to be, or pretend to, 1 Cor. 12. 25, 26, 27. (read and ponder that Scripture.)

New Creatures have a feeling of many other Burdens also. The Temptations of the Devil, snares and allurements of the world, are their heavy and grievous Burdens. They grow under them, and earnestly desire to be delivered from them. They find by woful experience, that the Devil shoots his *Fiery Darts* at them, and labours Night and Day by his *Wiles*, to draw them from God, and to entangle them in Sin, Eph. 6. They know that he hath his *Devices*, or *Methods*, 2 Cor. 2. 11. and that he doth like a *Lion*, walk up and down seeking whom he may devour, 1 Pet. 5. 8. and therefore are fain to be always on their guard to keep Watch and Ward against him Night and Day, that he surprize them not, and draw or tempt them to Sin. They know that he is a subtle and strong Enemy, and how he has prevailed over good men, and caused them to sin. As *David*, *Peter*, and others, and therefore they are afraid of him, knowing their danger and the evils he may stir and move them unto if he should prevail. The World likewise, namely, the good things of it, are in some sense burthenfome to him; not as they are good things, but as they are powerful to seduce and inshare the mind and affections, to draw them from God and Heavenly things. To carnalize the Mind, deaden or cool

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Affections, and take off the Spiritual taste, favour, and relish of Heavenly things; the heart from duty, and serious striving to enter in at the straight Gate, Luk. 13. 24. The world is like Pitch to our evil natures, we can hardly touch it without being defiled with it; like coals of fire in the bosome, that will burn us, and like a hedge of Thorns that will prick and tear us, as experience shews. The Lord Jesus knows how dangerous and pernicious the good things of this world would be to his disciples Souls, and therefore charges them to take heed, and beware of them, lest at any time, (Mark it) *lest at any time you be ensnared with them, Luk. 21. 34.*

2. As the feeling sense is sensible of smarts, and cries out under the burdens and weights of these evils, so, it is deeply sensible of the great love and Grace of Christ to him; he is heartily affected with his *Rich mercy, Eph: 2. 7. and the unsearchable Riches of Gods Grace to him.* Evil and good, Grace and Sin, affect him; he is not onely deeply sensible of what he is, and hath done to God, but what God is to, and hath done for him; he is affected with the best things as well as the worst; with matters of joy, as well as sorrow; he hath his Eye as well on the bright side of the Cloud, as on the dark side of it; and he is impressed with Gods goodness and holyness, as well as with his own badness and vileness; he takes in one as well as another, and both make powerful impression on his feeling Sense. The same Sense is capable of joy and

Sorrow, and there are in his view, suitable objects and matters for both; and he is really sensible of both. But I hasten.

Fourthly, *Hearing*. New Creatures have a new Sense of Hearing. The hearing Sense is appointed and given to men, to receive and take in words spoken, without which they know not what is spoken to them. Now as men have the natural sense of hearing, so Regenerate Persons have a new *spiritual sense* of hearing given them in Regeneration; until then they are said to be *Deaf*, *Psal.* 58. 4. *Isa.* 42. 18, 19. although they had not lost their natural Sense of hearing; yet the Scripture saith, they were *Deaf*; why, because they had not Spiritual Ears to hear; hence the Lord Jesus (speaking to the *Asian Churches*) bids such as had *Eares to hear, what the Spirit spake unto them*; *Revel.* 2. and 3. Chapters. Clearly implying that there were some among them, that had not this Spiritual Sense of hearing the Voice of the holy Spirit, but that there were others that had it. And the Prophet tells the Jews that there were some that had *Eares, but were Deaf*, *Isa.* 43. 8. that is, they had the natural, but not the Spiritual sense of hearing the voice of God by his Prophets. This Spiritual hearing sense imports, not only a hearing and taking in the words or matters they hear, but also understanding them, and receiving them into the understanding, will, and affection, *Ezek.* 40. 3. 4. *27 Ihes.* 2. 10. *Pro.* 7. 1. *Pro.* 10 14. They are ready and *wish to hear*, *Jam.* 1. 19. 21. Let Christ speak to them

them what he will, they can and will hear him; *Speak Lord, for thy servant heares, 1 Sam. 3. 2.* is the language of his heart; and *Lord what wilt thou have me to do, Acts. 9.* doth God or good men, instruct, admonish, exhort, reprove, charge, rebuke them, their Eares and hearts are open and ready to hear and receive it, to love and understand it; to keep and practice it, or to improve all to the will of God. Regenerate Persons are the *good ground bearers; Luk. 8. 15. Math. 13.* They have Eares to hear, hearts to receive and understand what is revealed to them; yea, to keep and hold it fast; convert the word into profit, and turn all into the practice of Godlyness. They, and they only have learnt the mystery and Spiritual Art of hearing: They are the only Wise, Serious, Humble, Diligent, Circumspect, Careful, Reverend, Watchful, Sincere, Profitable and good Hearers. They are taught to please and honour God better, and advantage their own Souls in and by hearing. They are the Persons (and none but they) who hear in hearing; who do truly and faithfully endeavour to hear Christ, in hearing of men; and to bear that voice behind them, saying, *this is the way, walk ye in it;* which is promised in *Isa. 30. 20. 21.* They are the men who do indeed make blessed earnings of hearing, and who do unfainedly intend, design and carry on right, high and holy ends in hearing, namely, to know Christ, his Will, Grace, Spirit, Benefits, Covenant, and Promises; to know themselves, their Sins, Deceits, and Errors; their increase  
of

on decrease in Grace and practical Godliness, and to know how they ought to believe and carry themselves towards God and men in all conditions, States and Relations, better, more clearly and Spiritually, that so they may *walk worthy of the Lord, unto all well-pleasing, and be fruitful in every good work; adorn the Gospel of Christ, and beautify their holy profession.* These are the men who hear, that they may be cleansed and washed, that they may be quickened to, and strengthened in their duty, and that their lusts may be destroyed by the word of Grace, *Joh. 15. 3. Joh. 17. 17. Eph. 5. 25. 26. 2 Cor. 10. 4. 5.* And that they may, as in the Lords own way and appointment, meet with Christ, and Christ with them, to express their dependance on, and subjection to him, and that they *may be filled with all the fulness of God, Eph. 3. 19.* This is the hearing Ear, and understanding heart, that is rarely to be found in the world.

Fifthly, *Smelling.* In the natural body there is the Sense of Smelling, so there is in the new Creature also; Christ is full of sweet smells and Savours, fitted and suited to a believers new sense; and Christ hath provided for, and given them a sense capable of receiving and resenting it, which adds much to their strength and Comfort, and renders the Lord Jesus more sweet, lovely, and acceptable to them. For the more senses they have to draw and take in of Christs Person, Grace, and loveliness to themselves, the more they get from Christ, and the more pleasing and

desira-



desirable he must needs be to them; had the natural man only two or three senses, to apprehend and take in objects, and the good of them, his life would not be so comfortable; because as then, many of the Creatures would be vain and useless to him, so he would live without the use and comfort of them that are suited to the senses he wants, and which he cannot receive nor take comfort and delight in, without them. And men are naturally best pleased, and most satisfied with variety of objects and matters. It is much more so in Spiritual and heavenly matters and things, Spiritual men, love and delight much in heavenly varieties, and therefore to delight and satisfy them, to endear their Souls to Christ, and encourage them in their Duty to him, he hath given them many senses or subjects capable of apprehending and taking in variety of heavenly matters and things; and that is not all, but he hath also graciously provided all suitable varieties for them, and presents them freely to their acceptance. Thus Christ is to them, *a sweet smelling Saviour*, Eph. 5. 2. his death was so to God, and his Person, Graces, and Benefits, are so to them, Cant. 5. 13. 2. 13. Their Persons love and obedience are *a sweet smelling savour* to Christ, Cant. 4. 10. 11. And so is Christ unto them, Cant. 1. 3. and it is powerful to excite and draw forth their strongest and dearest love to Christ, *Because of the savour of this good Oynments; therefore do the Virgins love thee.* And as it excites and draws forth their love to Christ, so it gladdens and

refreshes the hearts of new Creatures. *Psal. 45, 8. All thy Garments smell of Myrrh, &c. whereby they have made thee glad.* Thus I have briefly run over, and presented you a few considerations of the New Creature, his spiritual senses, what they are, and of their nature, work, use, and end; to help you to make a true Judgment of your selves, whether you are new Creatures indeed, or only in name and pretence.

And be assured of this, that if thou art indeed a Regenerate person, thou mayest in some degree, (especially at sometimes) find these spiritual senses in thee. And if thou canst find them in any degree in thee, thou mayest conclude, that thou art a Child of God, and really Regenerate. For it is certain that unregenerate persons have them not in them, but are real strangers, if not Enemies to them; and such as regard them not, neither do they find them in any degree or measure in themselves, they are in an unregenerate state and condition. And that they have not these senses, is evident; for they are dead, blind, hard, and wholly carnal, as hath been shewed already. And so much of the first Mark or Character of a new Creature, I shall briefly dispatch the rest, and then proceed to other heads propounded.

Secondly, *If thou art a new Creature indeed, thou hast been brought forth, and born again in pain, and with grief and trouble of Soul.* Every natural Child is brought forth with sorrow and pain, *Jeb. 16.* and every new-born Babe is brought forth

forth with sorrow and pain. The Lord Jesus hath been in Travail, Sorrow, and Pain for them that are and shall be regenerated, to purchase their new Birth, *Isa. 53. 3. 11.* he had the hardest labour and struggling for thee; he was in the greatest and most dreadful Agony and anguish of Soul that could be, to procure thy Regeneration and new State; he had many a woful and grievous throw; many a sigh and groan, and he *sweat many drops of Blood* for thee, when he was Sacrificing his life to Divine Justice for thy Redemption and Sanctification, to Redeem thee from thy old State of Sin and Misery, *Luk. 22. 44. Math. 26.* and to make thee one of his *peculiar people*, *Tit. 2. 14. Eph. 5.* And as he hath been in Pain and Travail for thee, so (if thou art Regenerated) he hath given thee a small Taste of his Pains and Sorrows in thy birth. Thou hast not been brought forth without sighs, groans, throws, Pains and Sorrows, no, but thou hast found much Struggling, and many pangs of heart. It is true, that all Children are not born with the same degree and measure of pains and sorrows. Some Women feel more, some less, in their Travail, but all have some. *In Sorrow thou shalt bring forth Children,* says God, *Gen. 3. 16.* so he says of all sinners that he will Regenerate, (if grown persons) in sorrow shalt thou be Regenerated, and made a New Creature. Thou shalt taste and feel what an evil and bitter thing it is to be a sinner, and under my Wrath, the dominion of Lusts and the Devil; *That thou hast forsaken*

*me the Fountain of living Waters, Jer. 2.* Rebelled against me, thrown off my Yoke, and obeyed the Devil rather than me. Thou shalt know that I have observed all thy contemptuous slighthings of my Son, my Grace and Mercy, and causing me to stand, wait, and knock for thee, and thou'd'st not hearken to me. When God Regenerates men, he lets loose Sin, Guilt, Devil, his Law and Vengeance on the Souls and Consciences of such for a time, and the Spirit of God, who is the great *Agent* in Regenerating them, *Joh. 3. 5.* makes himself as a Spirit of Bondage to them, and seemingly to their own sense, puts them into, and leaves them in a far worse case and condition than they were in before, *Rom. 8. 15.* so that now their sinful peace, carnal security, vain and foolish hopes and confidences are all broken and shattered, and they are left to the wide world to shift for themselves, and that when they are encompassed about with fears and miseries, and have none to comfort them, but are like men shut up in doubts, fears, and distractions, not knowing what to do, nor what to think of their conditions. They are condemned by the Law, and their own Consciences, and they see themselves bound over to answer for all their Transgressions at the Judgment Seat of God. They see themselves in straits and miseries, and know not how to help themselves, neither can they find any that will or can; for they look upon God as their Enemy, and are afraid of him. This makes them cry out, O, *What shall*

shall we do to be saved? How, or by whom shall we be delivered? *Acts* 2. 37. *Acts* 16. 29, 30. Now their Hearts, Heads, and Souls are in travelling pains and pangs, greatly longing to be delivered, like men that are sinking into the bottom of the Sea, and never like to be saved. Thus they are brought forth in pain and Sorrow. And God hath many wise and gracious ends in dealing thus with them, which in due time they shall see, and bless him for. For by bringing forth the new Creature, thus he greatly imbitters Sin to them, shews them their own vileness, weakness, and wretchedness, and causes them to loath themselves, and hate their Sin, endears and commends Jesus Christ, his Grace and love to them, and stirs them up to seek after him, and cleave to him the more seriously and heartily.

Thirdly, The new Creature is of a *humble, meek and lowly nature*; it is like the Father and Author of it, the Lord Jesus; he was meek and lowly in heart and life, *Matth.* 11. 29. Christ was of a Lamb-like, Dove-like nature, Spirit and Carriage in his life and Death. In his life, *Job.* 1. 29. *Behold the Lamb of God.* In his death, under exceeding great contempts, & innumerable Injuries; he was as a Lamb, *Acts.* 8. 32. so his Saints are often called his Sheep and Lambs; My sheep hear my voice, *Job.* 10. 27. and his Lambs, *Job.* 21. 15. so he calls them his Doves, *Cant.* 2. 14. *Cant.* 5. 2. and so they call Christ, *Cant.* 5. 12. now, who knows not these Creatures to be meek, lowly, and humble; and because they are generally known so to be and are



are so in their own nature, the Lord Jesus sets out and shews us what his new Creatures are in their natures and carriages by them; and they are such indeed, or they are not the real Sheep, Lambs, and Doves of the Lord Jesus; for all his People participate of his nature, they are of Poor, Meek, Humble, and lowly Spirits, Words, and Carriages, in measure like their head Christ, how Proud and Lofty so ever they were before. Christs Regenerating Grace is certainly Soul-humbling, Spirit-meekening, and Heart-debasing Grace wherever it is. It Turns *Lyons* into *Lambs*, *Wolves* into *Sheep*, and *Ravenous Birds* into sweet *Doves*; For they are Regenerated with the *divine nature*, 2 Pet. 1. 4. and by the *Spirit of Christ*, Rom. 8. 9. and they are said to be, *as he is, in the world*, 1 Joh. 4. 17.

And as they are so by nature, or there new birth, so likewise by their *Light and consideration*. Their habits are improved and strengthened by their own endeavours, as by Gods own Proper means. 1. They see so much of their own Vileness, Wretchedness, Nakedness, and Impotency, as to make them loath themselves; and they see so much of their former and past Transgressions and Sins, as to cause them to abhor and condemn themselves, Job. 42. They do now see themselves and ways, with another kind of light and judgment than they did before, so that now their Self-justifying is turn'd into Self-condemning; and their high thoughts, into low and Self-debasing thoughts of themselves. They were ne-

ver so high in their own Eyes, as now they are low; and never so worthy and sufficient, as now they are unworthy, and nothing, *Phill. 3. 7. 2.* They see (in measure) the holyness and Righteousness of God and his Laws, and the great unsuitableness of their hearts and ways unto them; and the sight and Sense thereof, greatly humbles and debases them, *Ila. 6. 5. Job. 42. 5. 6.* And as they are humbled and debased at the sight and knowledg of these things, so also their serious pondering and considering them doth further shame, humble, and abuse them. They do consider, and lay these things to heart; and do not content themselves with the bare knowing and apprehending them as true; no, but they search into them, and apply them to themselves; Thus and thus am I; This and this have I done, and this and that is my Sin and wickedness, my evil and misery; and this and much more have I merited, of the wrath and dreadful vengeance of God, by my wickedness and rebellion, by my often refusing his Yoke, and rejecting his grace and favour proffered to me in and by the Gospel; so likewise the consideration of the holyness and Righteousness of God, and his Laws and ways, which I have despised, slighted and set at nought, *Pro. 1. 24. 25.* and which I find I cannot close up with, nor conform unto. Oh I have robbed him of his due, and am likely to do so still, because of the naughtiness of my heart, and wickedness of my nature, which is most loathsome and abominable throughout, *Ezek. 16.*

Rom. 3. 1 Cor. 6. Tit. 3. I have been vile and abominable in the pure Eyes of God, and do love to have it so. I would not believe that God and his Lawes were so holy and righteous, nor that I was so vile and hateful, as now I see I am. By these and other such considerations, their meek and humble natures are strengthened and improved against the surging Waves of Pride, and self-exalting that is in them, and that strives to overcome and conquer them.

And as Regenerate persons are meek, humble and lowly, by their Spiritual birth or new nature, and by their divine light and consideration, do improve and augment it, as hath been shewed; so this truth may further appear, (namely, that Regenerate men are such as hath been said) by the *Names and Titles* the Holy Ghost gives them in Scripture. They are called the *Meek of the Earth*, Zeph. 2. 3. that is, the onely meek men that live in this world, and that from their new nature and heavenly birth, their thoughts of themselves, and their singular carriages and walkings before and towards God and men. This Appellation is often given them in Scripture, to distinguish them from other men, how good natur'd soever they are; and to declare and shew forth their new natures and singular frames, carriages and dispositions; to manifest how God looks on and accounts them, and to provoke them to carry themselves accordingly before all men, Psal. 22. 26. *The meek shall eat and be satisfied: and the meek will be guide in judgment*

*the meek will he teach his way, Psal. 25. 9. so in Psal. 37. 11. Psal. 76. 9. Psal. 149. 4. Isa. 11. 4. Amos 2. 7. Math. 5. 5. so they are named humble persons, Job. 22. 29. Psal. 9. 12. Psal. 10. 12. 17. Psal. 69. 32. Pro. 29. 23. Isa. 57. 15. Jam. 4. 6. They are low and vile in their own Eyes; they are nothing, yea, worser than nothing in their own apprehensions, and so are all their works and best performances also. Wherefore you, who think your selves new Creatures, or to be Regenerated and born again, should examine your selves whether or no you are indeed under this Character, if you have this certain and undeniable Mark of Christs sheep on you? For if you have it not, you are not as yet Regenerated, you are not the real sheep of Christ, but you are still in your old sinful states and conditions, and you shall certainly perish except you be born again. There are very many Persons, who have gotten light in their Heads, many convictions and much trouble of Spirit; have reformed their lives, and walk with the People of God: who are so far from being more sweet, humble and meek, in and by their light, Reformation, and supposed change of state, as that they are more high and lofty then they were. In this Sense they are Changed from less to more Pride, from Sin to Sin in a higher degree. They are greater in their own Eyes, and more haughty in their words and deportments than they were before their Reformation; which clearly and infallably shews that they are not as yet partakers of the Divine nature,*

cure, or Spirit of Christ: but though they have put on sheeps cloathing, yet they are ravening wolves within. I have known many who took up a seeming true profession and practice of Godliness, with much Pride and high thoughts of themselves, and a low and base esteem of others, (possibly better then themselves) but none of them proved sound, and Regenerate persons, but at long run, they withered away and came to nothing, or worse than nothing. And when I find persons (especially young ones) under convictions of, and trouble for sin (as they say) enquiring after the way to Heaven, and reforming their lives, without evident humble hearts, words, carriage and deportments: I cannot but fear what their ends will be. But know, that if you are Regenerate indeed, your Regeneration hath greatly, (though not perfectly) meekned, humbled and made you lowly minded.

Fourthly, *The frame and disposition of the new Creature is set upon, and Resolved to exalt and magnify God, and the Lord Jesus Christ.* Men are prone to adore, exalt, and greaten something or person, and because they do not (by Nature) know or find any one Person or thing of better account and esteem with them, then their carnal Self, they do make it their business to exalt, serve, and advance that, and take much delight in their so doing; but to exalt, serve and magnify God, they have no mind or delight. And therefore all their care and endeavours are exercised and lade out about

that



that, namely, to keep a Good Opinion of themselves, secure, and fence themselves against all Convictions of a contrary import, and to commend themselves by some good behaviour unto men, that they may think well of them, honour and exalt them: to obtain their good thoughts and words, and get their applause and renown; and in this they glory and please themselves, and that when they know themselves not to be the persons within doors that they seem to be without; For they value and esteem the praise of men, more than the praise of God, *Job. 12. 43.* But as Regeneration humbles men, and makes them vile in their own eyes, so it greatly magnifies and exalts God the Father, and Jesus Christ Mediator. It is not fained in or by them, but it is their very make, their frame, bent, and disposition; It is natural to the new Creature to honour and magnify God, as it was before to the natural man to honour and magnify Self; Now they can be nothing, that Christ may be *all, and in all things, Coll. 3. 11.* they can upon choice, be base and vile, that Christ may be honoured and exalted thereby. They can freely become the Footstool of Christ, that he may be lifted up on high; they can be any thing (but sinners) for the greatning of Christ, and setting him (as it were) on his Throne, *Phil. 1. 20.*

The new Creature being of a heavenly make and Constitution, is wholly taken up with, and swallowed up in Christ and his Interests. Carnal self is become a vile thing to that man who is indeed regenerated, in comparison of Jesus

Christ, his Gospel, Names, and Glory. Self-denial, and Christ exalting, is one of the first Lessons he Learns, and the first work and concern he is busied about. As soon as Paul was regenerated, his heart was raised up to this duty, bent, and resolutely set upon it; and without delay prosecuted it. Lord (says he) *what wilt thou have me to do*, Acts. 9. 6. and he tells us, that as soon as he knew his Lords will, he *consulted not with flesh and blood*, (that is, with self and safety) no, but presently fell to work, namely, to exalt Christ, save Souls, and enlarge his Masters kingdom, Gal. 1. 15, 16. Paul did immediately joyn Issues with Christ, and freely and fully closed up with his Terms, propounded by himself to all that will be his disciples, Mark. 8. 34. Luk. 14. 26, 27. Luk. 14. and believe it; so it is with you, if you are his Disciples indeed, Job. 8. 31. if you are born again of the Spirit, Job. 3. 5. Christ Jesus the Lord, is precious in your Eyes, and high in your esteem; your Lives, Estates, Honours, Liberties, Dignities and Relations are small matters to you, in comparison of Christ, his name, Gospel, and Interests. And therefore your desire, choice, design, aime, scope, and endeavours, are all to greaten, magnify, and exalt him. As he is the fairest of ten thousands unto you, so you desire, chuse, and labour that he may be so by you. It is a fixed principle in your hearts, a stated Case in your Judgments and Consciences, and a settled frame and bent of your Souls. There is nothing in the World more pleasing and acceptable to you, and there

is not any thing that more refreshes your  
senses, and delights your hearts, then this,  
that you have a Christ to Glorify, and that  
you may Glorify and Honour him. The new  
Creature is formed for Christ, to be, and live  
in the praise of his Glorious Grace, Eph. 1. 6. 12.  
They see and acknowledge (when Regenera-  
ted) that they are no more their own, but  
now again, that they might Glorify God with their  
Bodies and Spirits, which are the Lords, 1 Cor. 6. 19.  
10. and that they that live, should live wholly to  
him who hath Created them in Christ Jesus unto  
good works, 2 Cor. 5. 15. Eph. 2. 10. One of the  
last questions or enquiries of the new Crea-  
ture is, how and wherein he may live to God,  
please and honour him, and bring forth fruit  
whereby he may be glorified, Job. 15. 8. it  
is the great case and interest their hearts and  
souls are concerned in, and they are grieved  
when they cannot reach it, but receive or  
count it matter of joy when he is really loved,  
honoured and exalted by any, especially when  
they can do it themselves. It is so natural to  
new Creatures, or Regenerate men, and they  
are so interessed in and with Jesus Christ his  
concerns, as that they take and account what  
is done to or against him, is done to or against  
themselves. They are like the Lord Jesus  
their head in this too, Namely, that what is  
Christs Indignity, is theirs, and what is Christs  
glory and honour, is theirs also. His reproach  
and honour lays nearer their hearts than any  
or all their own Earthly and Bodily concern-  
ments. The Lord Jesus accounts his Peoples

Reproaches, Indignities, Prosperity and Happiness, his own, such is his great love and respects to, and care of them, *Isa. 63. 9. Acts 9. 1. Math. 10. 42. Math. 25. 40. Zach. 2. 8.* If they be honoured, he is so; if they be abused, he is abused; and if they suffer, he doth so to; *In all their Afflictions be it afflicted.* And as it is with Christ in their concerns, so it is (in measure) with them in Christs concerns. Is his Name, Gospel and Worship, under a cloud of contempt and reproach, it is matter of grief and mourning to them, and when they are loved, exalted, and dignified, it is their glory and joy, *Phil. 5. 17. Psal. 119.* And that it is so indeed, may farther be evidenced.

1. *From their near Relations.* New Creatures or Regenerate men are the *Children of God.* He hath begotten them by his Grace and Gospel; *Jan. 1. 18. 1. Pet. 1. 3. 14.* and all ingenious Children will concern themselves in and with their Fathers honour and indignity, and naturally seek to advance and exalt them all they can, or ought to do. How much more doth the Divine nature and Spirit of God in Believers prompt and instigate them to do so to their heavenly Father, and that by all the wayes and means they may.

2. They are the *Spones of the Lord Jesus, and he is their Husband, Cant. 2. 16. 2 Cor. 11. 2. Jer. 3. 14.* Christ hath chosen and taken them to himself, *Hosea 3. 2, 3.* to be his loving and affectionate Brides, *Job. 15. 16.* and they have chosen and taken him to be their Husband, and become one with himself. The Lord Jesus

Jesus Regenerates men, to make them capable of choosing him for theirs, and to make them meet for this *Conjugal Relation*. And they have in their hearts the love and respects (in part) that are due to such a Relation as Christ is.

3. They are related to Christ *as members to the head*. He is their *head*, and they are *his members*, Eph. 5. 23. 30. And therefore they must needs have his nature and spirit, to desire and naturally design, intend and endeavour to exalt and honour him. The members of the natural body do naturally honour their head, and the head doth the same to the members, 1 Cor. 12. 26. So it is in the mystical head and body. And it cannot but be so, because of the oneness and mutual sympathy that is between them. So then, if you are new Creatures, you are members of Christ, and if members of Christ, then you sympathize with Christ. His reproach is yours, and his honour is yours, and you have a natural frame, bent, and disposition of heart, to honour, exalt, and magnify him all you can, and it is your delight & joy to do it.

2. *Love, esteem and respects*, that are in these Relations, and flow from them to Christ, do prompt and stir you up to Desire, Chuse, Design and endeavour to honour and exalt him. Their strong and endeared love to, and high esteem of him, provokes and moves them to study, project, watch and labour all they can to please, honour, and exalt him. The love of so many near and great Relations, as they stand in to him, must needs be very strong and fervent, being in one subject. They love and



and esteem him as their loving, sweet, and kind Head, Father, Husband, as their Redeemer, Teacher, Comforter, Crowner, and Eternal Saviour, and therefore they cannot but seek, and endeavour his honour and exaltation. They have eyes enlightened, to see a transcendent Worth, and glorious Excellency, Beauty, and Majesty in Christ, and they see him, *As worthy of all Acceptation*, 1 Tim. 1. 15. so of all glory and exaltation. Neither Christ or his Excellencies are hid from them; but the Glory of them do so shine into their hearts, as greatly to draw forth their Hearts, Tongues, and Souls, to magnify and honour him, *Psal. 103. 1. 2. Cant. 5. 10.* *ult.* They lay a Charge on themselves, and command (as it were) their all to bless and glorify him. Now, what can you say to this mark, Can you say it is so with you? do you find it in you? and do you experience it indeed, or do you not? can you say in deed and in Truth, that whatever the performance be, yet the frame, bent, choice, inclination, and disposition of your hearts, and endeavours of your hands, are fully and frequently set, and resolved to exalt, serve, please and magnify the great God, and Jesus Christ, your Lord and King, your Glory and Crown?

Fifthly. *The new Creature hath a hungry and thirsting desire, and earnest longing after Jesus Christ; after Interest in and Communion with him; after a clearer and more distinct knowledge of him and acquaintance with him, and whatsoever is his: as his Lawes, Promises,*  
Blood

Blood Graces, or what ever else they hear is in him or hath relation to, or proceeds from him. The new Creature is like Noahs Dove, that can rest the sole of its foot only on, and in this Ark of the Everlasting Covenant; All other Foundations are but broken Reeds, and Ropes of Sand to him. Christ and the Covenant of Grace, the faithfulness and All-sufficiency of God, are his only *Anchor Holds*, and Rocky Grounds, upon which he can rest himself, and on which he casts and roles himself. The New Man is the only *wise Builder*, for he chuses the *Rock of Ages* to Build upon, and none else, *Math. 7. 25. Math. 16. 18. Phil. 3. 9. 8.* The Foundation which God hath laid in the Covenant of Grace for men to Build themselves, their Faith and Hope upon, that they desire, chuse, hunger, and seek after, and cannot be satisfied without, *1 Cor. 3. 11. Psal. 73. 25, 26.* The Regenerate persons take up in rest, build, and stay themselves; *The Lord is my Rock* (says David) *Psal. 18. 2.* so says every New Creature, the Lord Jesus Christ shall be my only Rock and Foundation; my hopes, notions, self-righteousness, good works and performances, my self-supposed abilities, Professions, Priviledges, and Reformati<sup>o</sup>ns, shall no more be my Foundations as they have been; No, but Christ and the Covenant of Grace, the Faithfulness and All-sufficiency of God, shall be my Foundation and resting Place: I will build my self, and all my hopes, confidences, and expectations, wholly and altogether on them; for they, and they only, can

can bare the weight of my Soul, and eternal Salvation, which I must build upon them. But unregenerate men have other bottoms and foundations to rest and build themselves upon; they little or nothing at all concern themselves in good earnest, with the Foundation God hath laid, but form a great many to themselves, and build all their confidences, hopes, and expectations on them, and say, they are safe and secure, no evil shall come to them, *Math. 7. 26.* Thus did the *foolish Virgins*, *Math. 25. 1.* -- and thus did *Paul* before his Regeneration, *Phil. 3. 6, 7.* But it was otherwise after his Regeneration, then his whole Soul and mind was carried forth to Christ, with all possible earnestness and importunity, *Phil. 3. 8.* Their *thousand of Rams, and ten thousand Rivers of Oyl*, now, are nothing to them, as once they were, *Micah. 6. 7.* no, but now ten thousand of worlds for a sure and certain bottom or foundation to rest and build my poor shaken and tossed Soul upon, is the voice and cry of all Regenerate men, before they clearly find Christ, so as to build upon him, and commit all their present and everlasting concerns on him.

And as they have a hungering and thirsting desire, &c. after Christ for their foundation to build upon; so also to have him in their armes and hearts, to have more and clearer knowledg of, and intimate acquaintance and communion with him. His absence is grievous to them, but his presence and favour, his smiles and acquaintance is better to them

then then Life, Psal. 30. 5. Psal 4. 6. They greatly desire to see and know their glorious King arrayed with all his *Royal Robes*; approaching and coming neare unto, and opening himselfe unto them; to impart the secrets of his Love and Grace unto them, and thereby allure and draw them unto himself. Psal. 63. 1. 2. Cant. 4. ult. Psal. 25. 14.

Sixthly, A new Creature hath all holy Spiritual passions and affections. The naturall man (you know) hath many natural passions and affections, so the new man hath many Spiritual and heavenly passions and affections. The naturall man hath many evil and sinful affections and passions, and the Spiritual man hath many divine and holy affections and passions. I shall name some, and but a few of them.

1. *Love.* As Regeneration makes men lovely, acceptable and desirable to God, Men and Angels, Ezek. 16. so it makes them exceeding loveing and affectionate men, to God and men. Before regeneration they are Self-lovers, Sin-lovers, and World-lovers, but by the new Nature and Spirit they have received from Heaven, they are no more such, but God-lovers, Christ-lovers, Grace-lovers, Duty-lovers, and Saint-lovers. Now they have new affections for new objects and matters. They have operating Affections to and for God. They single out God, Christ, and Holyness: they chuse and single out from other objects and things, the Grace and Spirit, the Laws, Promises, People, and Ordinances of

of Christ, for their Love, and to set their strongest, warmest, and heavenly Affections upon. The affections or passion of love in them, is stirred, Moved, Warmed, and Enflamed by the Love of God, the Grace and Loveliness of Christ, that is declared and represented to them in and by the Gospel. Oh how doth this passion sometimes work and act in them towards these objects and things. It is so full as that they are not able to vent or express it, especially when Christ appears to them, and puts in his hand (as it were) by the hole of the door (the heart) as that they can but sigh and sob, cry and weep out a little of this strong and working affection. This did *Mary Magdalen*, Luk. 7. 38. *she stood at his Feet weeping, and washed the feet of Christ with her Tears*: but what was the ground of her so doing? see *Verse 47.* why it was her ardent love and affection to Christ: she did so, *for she loved much*, namely Christ. Oh! what a strong passion of love was she in. How did her Affection work towards Christ? so likewise did *Peters* too, *Joh. 12.* *Lord (saith he) thou knowest that I love thee*; but how much or how strong his love and affection to Christ was, he could not express: *David* also gives us another Testimony of it, *Psal. 119. 97.* *Oh! how I Love thy Law*: and elsewhere (sayes he) *I love them exceedingly.* I do love them with a greater and more affectionate love than I can express; and so was his love moved and drawn out to good men, *Psal. 16. 3.*



2. *Hatred.* These are opposite and contrary passions in men, namely, Love and Hatred. In our unregenerate States we do Love what we should hate, and hate what we should Love. We Love Gods enemies, and hate his friends; we hate his Laws, Rods, Yoke, Waies, & People, and love our Lusts, the World, Self, and the Service of sin. But Regeneration sets holy and God Pleasing Love and hatred in us. So that now, by the power of his Regenerating Grace; we love that which we should love, and hate that we should hate; that which was our duty to have done before, now we can do. Now we can and do love holiness, and hate, loath, and abhor our lusts and sins. Now we hate the workes of the flesh, and love the workes of the Spirit. And as the passion of love is strong and intense on its Objects, so is this of hatred likewise. The man in whom this new holy hatred is, did never more really, heartily, and fervently love his lusts, and the fulfilling of them, than he doth now hate, abominate, and endeavour to destroy them, 1. Cor. 9. ult. Gal. 5. 24. *They that are Christs (namely, by Regeneration), have Crucified the flesh with the Affections and Lusts.* David tells us, that this Affection or Passion was strong in him, as well as that of love, Psal. 119. 104. 113. *I hate every false way; and I hate vain thoughts, but thy Law do I love.* Blessed Paul Speaks likewise to the same purpose of himself, Rom. 7. 15. *But what I hate, that do I.* I do sin, its true; But I can say, that my sin is the great and only Object of my hatred, that's as true also. God hates all  
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Iniquity in all men, *Psal. 45. 8. Ja. 44. 4.* and he puts the same Affection or passion into his people in Regeneration, that they may hate it also. All sin is exceeding sinful, loathsome and abominable to the new creature for its own sake, in its own nature, and as it is hateful to God. The evil and pernicious effects and Consequences of it makes or renders it the object of their constant hatred also. They that are *Spiritual minded*, and are in the pursuit after Grace, Christ, and Holyness, *to perfect it in the fear of God*, as Commanded, *2. Cor. 7. 1.* do hate their sin, because it hath deprived them of, and spotted the Image of God, in which they were created, *Gen. 1. 26.* (2) Because it hath robbed God of his due Worship and Service for which he Created them. (3) Because it hath occasioned the great debasement and Suffering of the Lord Jesus. For had not men Sinned, Christ had not Suffered. (4) Because it grieves and vexes the *holy Spirit of God*, *Isa. 63. Eph. 4. 30.* (5) Because sin *devides and separates between God and them*, *Isa. 59. 1. 2.* (6) Because it doth defile and pollute all their holy things, and would quite marr and spoyle them, did not their great *Higb Priest* appear for them to purifie their Offerings, *Exod. 28. 38.* (7) Because Sin doth clog and burden them, so as that they cannot *Run their Race*, nor do that good they desire, and are resolved to do in this world, *Heb. 12. 1. Rom. 7.* (8) Because their sinful hearts draw them off from God, and indisposes them to, and for their walking with God.

(9) Be-

Because it betrays them into the hand of their great Adversary the Devil, and strengthens him against them. (10) Because by sin God is dishonoured, and his holy Name blasphemed, his Truths despised, and his blessed ways rejected. These and such like considerations of sin, greatly provokes and stirs up the holy hatred of sin in all Regenerate men, as they can experience. There is in them a universal, perpetual, and irreconcilable hatred of all sin, especially such of their own sins as do more easily beset them, *Heb. 12. 1.* They hate the very name and appearance of sin; all the *Garments spotted with the flesh, Jude 23.* They dare not knowingly parly, or hold correspondence with sin, because the thought or consideration of it is most hateful and abominable.

3. Fear. New Creatures are the only real *fearers of God.* The all-seeing Eye, the Holiness, Righteousness, Goodness, and Authority of God, do awe them, and cause them to fear and tremble before him, *Hosea 3. 5. Isa. 66. 1. 2. Jo. 32. 39, 40.* They do now approach nigh to God, and worship him with a holy and Godly fear, and are enabled to *walk in the fear of the Lord all the day long, Psal. 2. 11. Heb. 12. 28. Prov. 23. 17.* They are afraid of sin, and temptations to it, and dare not knowingly and deliberately come near them, but avoid and eschew the appearances and occasions of evil. They are more afraid of the cause, then the effects; the sin, then the punishment. The thoughts of their danger they are always in,

and their openness and proneness to transgress by reason of the deceitfulness and treachery of their hearts, the strength and power of Lusts, snares of the World, and Satans *for Darts*, do make them jealous, fearful, circumspect, and watchful. They see such a Majesty, Excellency, and glorious Presence in the holy God, and Jesus Christ, in his Names, Offices, Obedience, Blood, Love, and Grace: in his Laws, Promises, Ways, and Ordinances, which causes them to fear and reverence them exceedingly, *Psal. 89. 7.*

4. *Hope.* Hope is another holy Passion or Affection in the New Creature. Their hope is set on God the Father, and Christ his Son, *Psal. 78. 7. Tit. 2. 13.* and on all the good things held out to them in the Promises, called the blessed Hope, *Tit. 2. 13.* They have Christ in them, the hope of Glory, *Col. 1. 27.* and they have Christ without them, with all his fulness, in the Covenant and Promises, and in Heaven for them, as their hope. Every man hath the natural passion of hope, but gracious men have the spiritual hope. They hope for all the good of the covenant of grace, fulness of Christ's Grace, and whatever may make them holy, happy and happy hereafter. The natural hope of unregenerate men is a groundless hope, and the great things it is exercised about, are but vain, perishing, worldly things, and groundless hopes for a happiness hereafter. *Job. 8. 13. 14* hence they are said to be without hope in the world, because they want the real, spiritual, and well grounded hope, *Eph. 2. 12.*

*Heb. 4. 13.* But Regenerate men have a holy, spiritual, and well grounded hope; and they lay out and cast the *Anchor of their hope* on things that are sure, and unmovable; on spiritual, heavenly, Soul-saving and eternal matters, and their hope is impressed, provoked, strengthened and quickened by them, to hope more strongly, steadily and constantly for the enjoyment of them. They hope to obtain eternal Life in the Lords own way; *Tit. 1. 2.* not in the wayes of their own evil hearts, as other men do. They hope for the coming of Christ, the exaltation and setting up of his Kingdome, themselves to be *like him, and to see him as he is, 1 Joh. 3. 2. 3. Tit. 2. 13.* They hope for more light, life, and holiness from Christ, and for greater measures of his Spirit to be poured out upon them in this world; and they hope for more and more joy and peace in Believing, *Rom. 15. 13.* That they may greatly rejoice in hope of the Glory of God, *1 Rom. 5. 2.* and for that glorious resurrection that is promised. To this hope they are called in their Regeneration, *Eph. 1. 18. 44.* and this is one of the fruits of the Spirit in their hearts, ever after.

5. Joy. Joy is another holy passion in good men. There is the natural passion of joy in all men, and there is the Spiritual passion of joy in Regenerate men. There is the object or matter of joy, and there is the joy it self, and also the faculty or subject of joy. The object or matters of joy and rejoycing to good men are Christ, Grace, and heavenly things,



*Phill. 3. 1. 3. Phil. 4. 4. Psal. 4. 4. Psal. 32. ult. (2)* the joy its self which flows forth from these objects or matters of joy into their hearts. For experience shews, that sometimes the objects of joy are shut up and yield no joy at all to us when we do eye and mind them, and would fain draw it out of them, but they are like Clouds that give down no rain at all sometimes, or as a *Fountain shut up & sealed, Cant. 4. 12.* But at other times they are opened to us, and then the joy of the Lord refreshes and cheers, strengthens and warms our Souls. This is given us of God the Father, Christ and the holy Spirit, as a special expression of his Love and Grace to us. The objects of joy will not afford it until he give it, or *command them to hand it out to us, Psal. 133. 3. Rom. 14. 17. Rom. 15. 13. Gall. 5. 22. Job. 14. Job. 15. 11. Job. 16. 20. (3)* There is the faculty or subject of joy, that is, that which is only capable of receiving the impressions of the joy of the Lord in the Soul, and improving it aright. This is that we call the affection or passion of joy, and this is given to men namely, as it is a Spiritual or new passion in Regeneration. For thereby God makes these subjects capable of receiving and rightly embracing, valuing, and using the heavenly joy he intends for, and hath promised to give unto them, in their walking with him in their Regenerate states. Now they can and do *rejoice in Christ Jesus, Phill. 3. 3.* in his love and Grace, and in his will and their duty. *Rom. 7. 22. Psal. 40.* now they praise God with

joyful lips, Psal. 63. 5. and shout for joy of heart, Psal. 32. ult. Now they rejoyce and work righteousness, and walk on in their way rejoycing, Acts 8. 39. Isa. 64. 5. Their hearts are full of great and unspeakable joy, at some seasons, so as that their Vessels can now hold no more, 1 Pet. 1. 8. With this Holy Joy in their hearts, they can run, and not be weary, walk, and not faint, Isa. 40. ult. Neh. 8. 10.

6. *Sorrow.* This is in a sense a contrary passion or affection to that of Joy. There is a natural and carnal sorrow, and a holy and spiritual sorrow, or grief of heart; the first is common to all men, the second is only found in Regenerate men. Sorrow in a natural sense is an evil, but in a spiritual sense it is a good passion. Joy and sorrow are strong and vehement working passions in men, when strongly imprest, and deeply affected with real or supposed evil or good. There is a worldly, and there is a godly sorrow, 2 Cor. 7. 10. Regeneration brings into, and sets up the godly sorrow in men, and thereby they are enabled to sorrow after a godly manner, 2 Cor. 7. 9. This passion is moved and imprest, and the acts of godly sorrow are produced by several, and these different objects and matters. First their own lusts, sins, and God-provoking abominations, their vileness and filthiness, and their former contempts of Christ, and despising, slighting, and rejecting his Love, Grace, Yoke, Promises and Kindnesses. These, and many other evils, and the serious thoughts and considerations of them, do break and

wound their hearts, and cause much inward grief, anguish, and sorrow of heart, and make them cry out, *unclean, unclean*, what shall we do, or how shall we appear before the holy and righteous God, *Acts 2. 35, 36, 37, Acts 10.* This causes them to sigh and mourn, and exercise revengeful thoughts against themselves, and to take indignation of themselves, *condemn, abhor, and loath themselves, Ezek. 36. 31. 2 Cor. 7. 11.* And secondly, the serious thoughts and considerations of the God, Christ, Grace, Love and Kindness they have sinned against: They see, know, and lay to heart who they have grieved, wounded, and dishonoured, namely, their God who had thoughts of love and peace for them, *when they were in their blood, Ezek. 16. Jer. 29.* They hope they had an interest in his heart, and that he loved them before they loved God; yea, when they hated him, and *would have none of his counsel, 1 Job. 4. 19. Prov. 1.* They likewise see and consider the great Love and Grace of Christ, and what great things he hath done and suffered for them, to *save them from the wrath that is to come, 1 Thes. 1. 10.* The thoughts of the exceeding great patience and long-suffering of God towards them, his pitying them, and *waiting on and for them, that he might be gracious to them, Isa. 30. 18. Rom. 2. 4, 5. Rom. 10. ult. his standing at the door and knocking for them, to have admission into their hearts, Rev. 3. 20.* and how willing and importunate he was to be at peace and in friendship with them; how base-

and unworthily they carried themselves towards him, and how they turned a deaf ear to his Calls and Invitations, and made him wait so long for their acceptance of him; even until his Locks were wet with the dew of the night, Cant. 5. This works grief, and raises great sorrow in their hearts. So when they consider how their sins have stabb'd and murdered the Lord Jesus, and put him to open shame, Heb. 6. 6. how they pulled down the wrath and Curse of God on him, Gal. 3. 12. and how he poured out sighs, tears, yea, his precious Blood and Soul for them, Isa. 53. and likewise how their sins were imputed to, and laid on him, and how he was Crucified and killed for them, and all to save them, and instate them in his own Glory and Eternal Blessedness, 2 Cor. 5. ult. Joh. 10. Joh. 17. and how ungratefully they have demeaned themselves to him. Oh! how doth this work on them? how do these things irritate, and cause sorrow and bitterness of Soul in them? Now they can indeed look on him whom they have pierced, and mourn, and be in real bitterness of Soul, as for their First-born, Zach. 12. 10. These, and many other things, (which I cannot now mention) do greatly melt them, and provoke holy Sorrow, and Repentance unto Life; for as Christ his Love, Grace, and Sufferings, do work on their passion of Joy, irritates and provokes it, so they do work on, and cause much sorrow and grief of heart (through the helps of the Spirit) likewise. The same objects and matters do work sa-

vingly and effectually on both, namely, to cause joy and sorrow in the same New Creature. These are some of the holy, spiritual affections and passions, which are formed in the Soul in Regeneration; and if you are indeed Regenerate persons, you can (in some degree) experience them in your hearts; therefore try and examine your selves by them, if you are in a Regenerate state and condition.

Seventhly, *The New Creature is full of spiritual and heavenly desires after Divine Matters and Concernments*, Isa. 26. 8. Psal. 10. 17. 2 Chron. 15. 15. Pro. 11. 23. Unregenerate men are full of carnal worldly desires, Eph. 2. 3. of which they make their boast, Psal. 10. 3. But the New Creatures heart is full of spiritual desires; their desires are ascending, not descending; they came from Heaven, and like Fire, they do naturally bend and ascend thither from whence they came; they greatly desire to be holy and conformable in heart and life to the Will of God; they greatly desire to know and see Jesus Christ, and to have intimate and constant Communion with him, Psal. 63. 1, 2. Exod. 33. They that are Regenerated, desire the death and destruction of all their Lusts, and the thorough cleansing of their hearts of all sin, Psal. 51. Rom. 7. They desire to love God as he is to be loved, to fear him as he is to be feared, to trust him as he is to be trusted, to serve and please him as he ought to be served and pleased, and to honour and glorifie him as he ought to be honoured and glorified. They desire that  
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Christ may rule in their hearts, and that he will pull down all his Enemies there, that so he may Reign alone, so as that they may not serve sin, or carnal Self any more; they desire to have their hearts always in Heaven, and to be spiritually-minded continually; they desire the coming of Christ, and that his Kingdom may be estab'ished above the tops of the Mountains, and be exalted above the Hills, Isa. 2. 2, 3. Rev. 22. ult. They desire that his Name may be great among the Gentiles, and find acceptance among the Jews. They desire that the Gospel may run and be glorified, and find acceptance among all sorts of men; and they desire to see a great Spirit of Humility, Zeal, and Gospel-Holiness, upon Professors of the good ways of Jesus Christ. In a word, they desire whatever God tells them he desires of, or for them. Doth God desire them to be holy in all manner of Conversation, and to be fruitful in every good work; why, they desire the same too? Doth God will and desire that they should love the Brethren, 1 Pet. 1. 22. be good and charitable to the poor, sympathize with, and help them in their afflictions. Mat. 25. why, they desire the same also? Would God have them single and sincere hearted to himself, and all men, and do to all men as they would have them do to themselves, why, they do will and desire the same likewise? Would God have them seek his glory in all their ways, watch and guard their hearts, render good for evil, be in his fear all the day long, Pro. 23. 17. not depart from God, but give him their hearts, walk with him, and perfect holiness in his fear, 2 Cor. 7. 1. why,

why, the same they greatly will and desire also, So that as *Daniel* was said to be a *man of desires*, *Dan. 9.23.* (margin) so all Regenerate persons, are men of desires. They are fuller of heavenly desires after divine things, than of all other good things. They desire to have what they cannot get, as yet, and to do that which they cannot do. But they are (as it were) made up of desires after the doing and obtainment of them. Regenerate mens desires are good and great desires; they shew what a man is, and by them they may know their States, whether they be Regenerate or unregenerate persons. If the desires of a man be wholly or mostly *after the things of the flesh*, there is a carnal man: if after holyness, Christ and heavenly things, there is a Spiritual man indeed; For as the flood of thy desires are, so art thou, Performances are short, but desires are long, obtainments are few; but desires are many in all reall Regenerate persons. To will and desire they find, when they find not how to perform and act their desires.

Eightly, *New Creatures, or Regenerate Persons*, are born to, and imployed in great, special, and peculiar works and services; namely, such as other men, and they themselves were strangers to before. They loathed the very names of them, and would by no means be perswaded to mind or consider them before. But now they are their works, their chosen, desired, loved, and highly esteemed works and services. They are their acceptable and most delightful works now, because they are the works of God, and for

for God their Father; and also because their hearts and Souls are by the Grace of Regeneration suited to them. The *Laws of them are written in their hearts*, and in all the faculties of their Souls, *Jer. 3. 33. Heb. 8. 10. Heb. 10. 16.* so that they are natural, to and in them. Now all natural works or actions, are pleasant and delightful to men; and so are New Creatures acts, works, and services, to them. *I delight to do thy will, O God, (says David)* how so? why, the *Law of God was written in his heart, Psal. 40. 8. Heb. 10.* so Paul, *Rom. 7. 22.* They are born to and for them, and they are created with and in them, *Ephes. 2. 10.* For we are his work-manship, *Created in Christ Jesus unto good works, which God hath ordained, that we should walk in them; so Rom. 7. 4. 6.* First, they were *Elected, Chosen, and Ordained* to and for them, *Eph. 2. 10. Eph. 1. 4. 1 Pet. 2. 9. 2.* we are *Redeemed* to and for them, *Tit. 2. 14. 1 Pet. 2. 9. 2 Cor. 14. 15. (3)* we are *called and Regenerated* to and for them. *1 Pet. 1. 15. 1 Pet. 2. 9. Eph. 2. 10.* They are by Election, Redemption, and Regeneration, made a Special and peculiar People unto God, and for holy and special works: in which works and Services they are ever exercised after their Regeneration. God ever imployes them, and they walk and exercise themselves in them, as their great Trade and businesse, *Phil: 3. 20.* These Special and peculiar works and Services of Regenerate men, are many. I shall name but a few of them to you at this time.

They are *Born again*, as with the Love of God  
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in their hearts, so to *Love God withall their heart,* all their daies, *Deut.* 30. 6. *Rom.* 5. 5. This is their care, worke and exercise; and that not only to love God simply, but to love him Sincerely, Heartily, Strongly, Purely, Fervently, and Constantly and Obediently. To love God as God, and as their God. as their great and everlasting, and as their Gracious, Kind, and Loving God; to love him in the *Superlative degree*, as their chiefest and only good. This work they love and delight in; they contrive and project it, study and endeavour to do it as they ought, and this they resolve on, and use all means to obtain it. They *charge* their hearts with it, and lay bonds on themselves to do it, *Psal.* 18. 1. *Psal.* 116. 1. *Cant.* 1. 4. They use Gods means to help and enable them to do it. They read, hear, and Contemplate; they meditate on, consider and apply to themselves the great love of God to them, and his exceeding great Loveliness, to stir up and inflame their love to him againe. They pray importunately and frequently to him, to shed abroad more of his love into their hearts, and to reveal himself in his Love and Grace unto their Souls, that they may thereby be quickened, moved, and enabled to love him more Cordially and ardently. They are so set upon it, and so greedy after it, and they do so desire and covet it, as that they are never satisfied with the degree and exercise of their love to God: But are unregenerate men imployed so in this work; no not in the least. For *they have not the love of God in their hearts,* *Job.* 5. 42. Their hearts

hearts are not circumcised to love God, because they are not Regenerated, neither do they love or desire to have it so; for when God proffers them his Spirit to do it, they refuse and reject him, and will not have him to concern himself with them in that matter, *Pro. 1. 23. 24. Isa. 63. Gen. 6.* Well then, try your selves by this; what can you say to it? Is this special work of Regenerate men your work, or is it not? Be you sure of it, that if you be Regenerated, or born again, it is your work and business? But if it be not, you are yet in your old and unregenerate states.

2. They are exercised and imployed about the good work, of *searching out their own iniquities, and to find out the Plagues, Errours, and deceits of their own hearts and ways, that they may repent of their sins, and mend what they find amiss.* To reform what ought to be reformed, and to remove whatever is hurtful to their Souls, or displeasing to God; that they may see more cause of Self-abasement, and be excited and provoked to walk more *circumspectly and humbly with their God, Micah 6. 8. Eph. 5. 15.* This is not the work that Regenerate men are exercised about; no, but on the contrary, they labour to *hide their sins, Pro. 28. 13. Job. 3. 20.* and to live in continual ignorance of their hearts, states, and ways, that so they may live in peace and quietness at home, and not be troubled at the sight of them. They love and delight in their iniquities, and they work and practise what they love, *Psal. 62. 4. Isa. 66 3.* They let their own sins alone, they neither desire



desire nor endeavour to know them, but they are (especially some of them) great *enquirers after, and searchers* into others transgressions; which clearly demonstrates, that whatever they do profess to be, yet they are *hypocrites*, *Psal. 64. 6. Mark 32. Luke 6. 7. Luke 20. 20.* Greater and more certain sign of a Hypocrite cannot be found than this, namely, for a man that professes godliness, to be willingly ignorant of his own state and sins, and to be a Pryer and Searcher into other mens, without a clear Call from God so to do. This the Hypocrites deal with Christ and Paul, that they might find occasion to Charge, Censure, and Judge them, as the aforesaid Scriptures shew, and in 2 Cor. 11. 12. But it is otherwise with Regenerate men; they hate and abhor that filthy odious wickedness of others, and make it one part of their business to know themselves, and the evils of their own hearts and ways, *Job 13. 23. Psal. 77. 6. 1 Sam. 21. 1.* They cry and pray, they call and wait on God to shew them all their lusts and sins, such is the desire and fervency of their hearts in this matter, *Job 34. 32.* This is their work, and this they do conscientiously, seriously, fervently, heartily, and frequently; and that as their duty, work, and business, in all states, tryals, and conditions whatsoever: For they are *jealous and suspicious*, not of others, but of their own deceitful hearts. Thus they do; and when they have made any new discovery of their sins, they bless God for their success; and then they fall to another work.

3. To subdue and mortifie such unmortified Lusts as they find in their hearts, to purifie themselves, and rectifie such errors and mistakes, as upon search do appear and come to light. This they are enjoined to do as their duty, and this they do exercise and imploy themselves in, in obedience to the Will of God, because it is his Holy Will, Col. 3. 5. Mortifie therefore your members, 2 Cor. 7. 1. Let us cleanse our selves of all filthiness of flesh and spirit. And the Gospel assures us, that this is the work and business of the Children of God. In 1 Job. 3. 1-3. Berold (saith the Apostle) what manner of love is this, that we should be called the Children of God. This is a great and high priviledge indeed. Well, but what are they imployed about, and exercised in? Is it in making provision for the flesh, to fulfil the lusts thereof, as unregenerate men do? Rom. 13. ult. no, but the contrary; namely, to purifie themselves, 1 John 3. 3. Every man that hath this hope in him, purifies himself, even as he is pure. The like we have mentioned, Gal. 5. 24. And they that are Christs, have crucified the flesh, with the affections and lusts. That is, they have not fully done and effected it, but they are seriously, diligently, and sincerely imploying and exercising themselves in and about that work and great concern of theirs.

This is another of their peculiar and special works, and this they do and prosecute with fervent prayer to God, Psal. 51. 7. O purge and wash me, that I may be clean: And O wretched man that I am (says Paul) who shall deliver me from the

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*the body of this death?* Rom. 7. 24. And as they pray for it frequently and fervently, so they do meditate on, and apply the Blood and Death of Christ to themselves, for the effecting of it, and that as Gods Ordinance and appointment for that end, Tit. 2. 14. *Who gave himself to redeem us from all iniquity, and to purifie unto himself a peculiar people.* They apply themselves unto, and use all Gods means for the accomplishment of it; as *Fasting*, the *Lords Supper*, and *bearing the Gospel preached*, which God hath appointed to *mortifie their lusts*, and to *purifie and clean their hearts*, Eph. 5. 25, 26. *John 15. 3. John 17. 17. Every word of God is pure*; and the sincere preaching and hearing of it, is a powerful means to kill our lusts, and purifie our hearts, when heard and received in Faith for that end, as Gods Ordinance, Acts 15. 9. Heb. 4. 2. This they know, and therefore they use them, or for that end and purpose, as well as for light and comfort.

But what is the work and business of unregenerate men, or what do they in this matter? Truly nothing at all; They do neither understand, or like it; but are perfect strangers and enemies to it; there is no principle in them to do it withal, neither do they desire there should be; their minds and thoughts are wholly taken up about making provision for their Pride, Covetousness, Carnal Security, Vain Glory, Good Opinion of themselves, and other filthy Lusts; and *they make themselves their Drudges, and humble servants*, Rom. 13. ult. And hence they are said to *serve sin*,

in Rom. 6. 6. 17. 20. But new Creatures know and account their Lusts their greatest Enemies, and prosecute them with implacable enmity and hatred. They know either they must destroy their Lusts, or they will destroy them. They know that they have crucified the Son of God, and put him to open shame; and they know that they have greatly wronged their own Souls, *Pro 8. ult.* And therefore they will give them no Quarter, but stab them to the heart, whatever it cost them to do it.

4. *Watching.* They are called to, and employed in the work of watching and guarding themselves, against all their enemies. This is another of their Special and peculiar works and businesses. It is Special and peculiar to new or regenerate men, (though it is the duty of all men) yet none but they are conscientiously, and dutifully employing and exercising themselves in it. But good men are, *1 Joh. 5. 18.* But he that is begotten of God, keepeth himself. That is, they do watch, arme, and guard themselves, so David did, *Psal. 102. 9.* *Psal. 130. 6.* and the Scripture makes it one of the Special properties of good servants, as well as their workes; *Habak. 2. 1.* which Christ pronounces Blessed, *Matth. 26. 15.* *2 Cor. 11. 27.* *Luk. 127. 37.* Regenerate men are beset with enemies, which watch their opportunities to assault and betray them, and that they know. They know that Satan watches them, and Lusts watch, and the world watches to hurt and mischief their

Souls, and therefore they watch them, and prepare against them. It is true, that good men are apt to be too negligent in this duty, and need stirrings up to it, and it is as true, that they do ordinarily practice this duty and worke. They are moved to it (1) by the will and command of God. God requires them to watch & guard themselves, Mark 13. 33, 34, 37. (1) Their own hearts, Pro. 4. 23. *Keep thy heart with all diligence.* (2) the Devil, 1 Pet. 5. 8. *Sobber, be Vigilant, for your adversary the Devil as a Roaring Lion, walketh about, seeking whom he may devour.* (3) The World, Luk. 21. 34. 36. (4) To watch unto prayer and all other duties. Col. 4. and Acts 20. 31. (1) The Calls to, and opportunities for them, that through heedlessness and inadvertency we let them not slip away from us, without embracing and improving them to the Glory of God and our Soule profit, or advantage of others. (2) That we may close in, and joyn Issues with God and his designs in giving them to us, and that in the time and season of them, and that freely and readily. (3) They are moved to fervent attendance on this work and duty, by and from their dangers. They are in continual danger of assaults and surprizalls from them, and therefore they must be always upon their watch, to prevent their designs, discover their plots, and foil them in their Attempts. (3) From their own security and comfort, they are moved to this worke. It is easier keeping an Enemy out of the Garison of the heart,



then, then dealing with, and driving him out  
then admitted in. Their own (as well as  
Christ's) honour, safety and happiness, is much  
concerned in their so doing. God hath (1)  
committed themselves to their own keeping,  
*and given them the care and charge of themselves,*  
*Job. 5. 21. Pro. 4. 23. Jam. 1. ult.* 'Tis true  
that God doth watch over and keep them in  
a specially manner also, *Isa. 27. 3. 1 Pet.*  
*1. 5.* and that when they are most careful to  
keep themselves (2) God hath intrusted them  
with power, light, will, and abilities to keep  
themselves; and in their doing of it, in obe-  
dience to his will, he hath promised to keep  
and secure them from Sin and danger like-  
wise, *1 Pet. 5. 7. 2. Tim. 4. 18.* They watch  
and keep themselves dutifully, in order to  
their safety; and God keeps and watches them  
powerfully and effectually, so as that *the*  
*forces of Hell, shall not prevaile against them, Math.*  
*16. 18.* But they cannot so keep and secure  
themselves, with their utmost diligence.  
This I say is the work and imployment of re-  
generate persons; they, and they only, live in  
the practice of it. Unregenerate persons do  
no way concern themselves in this great and  
special work. They know it not, they love it  
not, neither have they hearts to do it withal.  
They think it a work of *supererogation*, and  
that such as are busied about it, are more strict  
and precise than they should be. They fear  
neither God, Sin, World, nor Devil, neither  
are they sensible of the danger they are in of  
destruction; but go on securely in the wayes

of their own hearts, and speak peace unto themselves, presuming that no evil shall come to them.

5. They are employing and exercising themselves in worshiping God according to his own will and Appointment: namely, to worship God in Spirit and Truth, and that with his own worship. *We are they* (sayes Paul of himself and other Saints) *who worship God in Spirit*, Psal. 3. 3. They are convinced that they must, and that God will so be worshiped of them, Job. 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and Truth*. For this self-same thing (though not onely) doth God Regenerate men, and thereby lays in, and sets up, a principle of divine worship in them, that so they may readily do it according to the will of God. For (sayes Christ) *the Father seeketh such to worship him*, Job. 4. 23. that is, that the Father doth by Christs Gospel and the holy Ghost, call and regenerate, teach and Spirit some to worship him. It is their desire, choice, care, and study to draw nigh to God in all parts of his worship with true hearts; Heb. 10. 22. and to worship God sincerely and Spiritually. To please and honour him; to sanctify his name and holy worship, and to give unto the Lord the honour due unto his name, to comply with his holy will and ends, to make his praise glorious, Psal. 29. 2, Psal. 66. 2. This is also one of their high and noble works, holy and Spiritual employments, and that wherein their Souls delight, to this they are called; for this they are (in part) fitted and qualified in their Regeneration.

and this is their work and business ever after. Thus it is with you, and so is your service, if you are Regenerated. Unregenerate men are strangers and adversaries to this peculiar work and duty of new Creatures; they know it not, they do it not, neither concern themselves with it. They take up in, and are satisfied with the Letter without the Spirit, with the form without the Truth, and *without Godliness*, and they imagine that they have done God good service, when they have spent some time in external duties and ordinances, without the great and onely necessary things, that God requires in them. But good men cry, watch and pray, and do all they can to worship God in Spirit and Truth, from their new Natures Root and spring within, and the holy Ghost his assistance; and without this they cannot be satisfied. This is the mark they have in their Eye, in all their addresses to God.

6 *Trusting in, and living on Christ.* This is a special and peculiar work and duty, which none can do but new Creatures. But it is their work and business, 2 Cor. 5. 7. Heb. 10. 38. Rom. 1. 17. It is a duty that lies with power in their hearts, and 'tis of great account in their Souls. They are commanded to *live by faith, and make God their onely Trust*, and in obedience thereunto they do it, Isa. 26. 4. Psal. 37. 3. 5. 1 Pet. 5. 7. Psal. 62. 8. They are called to live the life of faith and pure dependence on God for all things, and they are furnished with abilities so to do. The faith

of Christ is written in their hearts, and they have a kind of a *natural Genius* and disposition to it. Thus we find *Abraham, David, Paul,* and other Saints of God had and did. It is a Light far above and beyond the reach of nature and natural Reason, and God works some to and for it by his Grace in Regeneration, and presents unto them suitable grounds and objects for their faith to rest and live upon; as his *bonds or promises; his covenant and oath, his truth and faithfulness, and his allsufficiency and immutability.* God presents to them his *Son, blood, Death and Resurrection, his nature and offices, his intercession and potency with God, to prevaile for them in Heaven, and procure mercies for them, and the fulness of Christ, as furnished and filled with all Grace for them.* And upon these grounds and objects they rest and bear themselves. *There they fly for Refuge.* Pro. 18. 10. and there, and on them they live, and wait for all supplies of Grace. Phil. 4. 19. And that when the *Figtree* doth not blossom, nor any herds are in the stall, Habuck. 3. 17, 18, 19. For what ever God hath promised to his people, they claim a share in, and can trust him to give it to them in his own time and way. To instance in some particulars. (1) God hath promised to pardon them, *Isa. 55. 1.* they can and do believe him, and rest upon him for it. (2) Hath God promised to give *Repentance*, they can believe and trust him. (3) To *heal their Back-slidings, and love them freely.* Hosea 14. 4. They can believe and trust him. (4) To *pour out more of the spirit, and abundance*

Grace, Acts. 2. Job. 10. they can trust him. Hath God promised to give grace and to supply all their wants, Psal. 84. 11. 4. 8. and never to leave them nor forsake them, Heb. 13. 5. they can and do believe and trust him. (6) Hath God promised to subdue Lusts and sanctify their hearts, Ezek. 36. 25. Micab. 7. 18. 19. they can and do believe and trust him. (7) Hath God promised to hear their prayers, Psal. 50. 15. Help their infirmities, Isa. 56. 7. reward their Services, 2 Cron. 15. 7. and to support them by his power through faith unto salvation, 1 Pet. 1. 5. they can and do believe and trust him upon his word. They do consider all to, and leave their all with him, and are satisfied in their so doing. They believe all is true and sure that is entrusted in his hand; and that they are that they have themselves and their all in his custody. It is true they have their fits of unbelief, and do too often distrust God, and in measure let go their Anchor hold; but they recover themselves, and what they have lost again, when the Tempest is over, and they are in a Calm. It is one of their great works and employments, notwithstanding to trust God, and live the life of faith, and that upon choice, and with their whole desire; and in the general course of their Lives, they are enabled by Grace to reach and live it, whatever oppositions are in their way. Therefore it is that they are called Believers and Trusters of God, by the holy Ghost in Scripture, namely, because it is their proper Life to which



they are called in Regeneration, and that which they do choose and endeavour to Live. But unregenerate persons do not live this Life at all. They have no acquaintance with it, neither know they what it means, experimentally, but onely upon hear-say, they are not regenerated, and therefore are still in *States of unbelief and impenitency*. They have no living faith at all, neither do they heartily desire it. They are called *unbelievers*, 2 Cor. 6. 14, 15. Revel. 21. 8. because they have no special faith to trust God withal, and do not live the Life of faith.

7 They are called to, regenerated for, and exercised about all sorts of holy duties and heavenly things. They live in Heaven and Trade in Heaven, Revel. 13, 6. Phil. 3, 20. In a word, their business is to acquaint themselves with their *Fathers and Husbands Laws*, and their duties, and to love and obey them, with their promises, and the good of them, that they may believe them, and hope upon them, and to suck out the honey and sweetness of them, for their consolation and peace; and to encourage them in their duty and walking with God; and they acquaint themselves with their God and Saviour, and the great things of another world. These are their good things, and they allure and draw their minds and affections to them. In them, and the contemplation of them, do they delight. They feel, taste, and see the Goodness of them, and are greatly enamored with them. They have their hearts, and that causes them so much to con-

verse with them, and Trade in them and with them. They know it is their duty to live and converse with them, because God hath so commanded, *Coll. 3. 1. 2. 3.* and they do it in obedience thereunto. But that is not all the Reason of their so doing, no, but they do it because these things and matters are their Spiritual and everlasting *Treasures*. In them lies all their durable riches, honour, comfort, and happiness. They are sweet to their tast, and pleasant to the eye, and they are the onely Good and Portion of their souls, *Math. 6. 21. Coll. 2. 3.* They have nothing else to trust to, nor any thing besides that can satisfy the wants and craving desires of their Souls. For these ends and purposes are they born again, and set here in this world; and for these ends and purposes are they kept and maintained, their hearts have chosen all; they love all, and their desires and endeavours to go out after, to reach them all. About them, their minds, judgments, understandings, consciences, wills, affections, and their all are busied and imployed, and that, as in and about their own proper and constant work and business. But other men do wholly mind, work, and imploy themselves in other matters, not at all in these. They onely *mind and follow the things of the Flesh*, whilst others do mostly *mind the things of the Spirit*, *Rom. 8. 5. 6. Phil. 3. 19, 20.* Regenerate men do mostly mind how to please God: Carnal men how to please them selves. Regenerate men do mind and endeavour to honour the will of God and obey it: Carnal men do mind

mind and endeavour to know their carnal Interests, and obey the will of the flesh. Regenerate men do live in Heaven, converse with, delight in, and set their minds and affections on things above: Carnal men do onely converse with, live in, delight in, and set their mindes and affections on things here below. Regenerate men do mind and endeavour to be rich in grace and good works, Carnal men how to get, and keep the good things of this world. Regenerate men do make Religion their business: Carnal men do make sin their profits, and pleasures their business: Regenerate men do *live in the Spirit, and walk in and after the Spirit*: Carnal men do live in, and walk in the flesh, and the things thereof. These are some of the many differences and contrarieties of regenerate and unregenerate men, which have now been presented to you, to help you to try your selves, and to make a right judgment of your states and conditions. Therefore, do you prove and examin your selves by them, whether you are in a regenerate or unregenerate state, yea or no. For as suredly, if you be regenerated and born againe, you may find many, if not all these *marks and characters* of regenerate persons in and on you. You are indeed such persons (in measure) within and without, in heart and life, as you have heard regenerate persons are. And know, that if it be otherwise with you, and you care not to know or find such real *signes* of regeneration in you, nor any other of like import; that then you ought

ought to fear and tremble, judge your selves, and conclude that you are (as yet) in an unregenerate state and condition, and under the curse and wrath of God. And if so, let me in the name of Christ, exhort and perswade you to go to God the Father, in Christ his name; and tell him how it is with you. Fall down before him; pray and beseech him to pity you, and give regenerating Grace; and with all Importunity and Constancy cry to him, and wait for him, to come and give you new hearts, stamp his Image and divine nature on you; and now with all possible speed to convert and make you new Creatures indeed.

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## C H A P.

## CHAP. V.

*Shewing there are but few reall Regenerate Persons among the multitudes of Professors.*

**Q** HERE are many great Professors of the Name and good ways of Jesus Christ in the world, which are called Christians: May we think or judge them all Regenerate persons? Are there many, or but few Regenerate persons? What shall we judge of this matter, for all Professors do pretend to, and would have men think them a singular and peculiar people; such as are in a good and happy state and condition; in which they cannot be, except they are indeed Regenerated.

**Ans.** That there are many great and high Professors of the holy Name, and good ways of Jesus Christ, is certain; and that there are but few really Regenerate persons among them, is as certain too. That they have the Name, and do own themselves Christians, is also apparent; but that they are not such in Truth (I mean the greater number) is clear and notorious, as will appear by and by. That they do pretend to, and would have men think them to be (what they are not indeed) namely, a singular and peculiar, and a happy people, is clear, and that they are not so, or such as they pretend to be, is evident also. Now this I shall (the Lord helping) prove and demonstrate to you, as well as I can, and I am  
sure



sure I have clear proof for what I say. That there are but a small number of Regenerate persons in the world, *Comparatively*, or if compared to the number of such as seem or profess to be such, I shall evince by many Scripture Testimonies, *Math. 7, 14. Because strait is the Gate, and narrow is the way that leadeth to life, and few there be that find it. Mark it, few there be that find it, namely, among, or of those that seek it, which the most of men do not. They do not so much as seek to be Regenerated and saved in the Lords way. But of them who do really (though not rightly) seek to enter in at the strait Gate: I say, that such Professors shall not find it. This is further confirmed in Luke 13, 24. Strive to enter in at the strait Gate, (says Christ) why, because many shall seek to enter in, and shall not be able. Another testimony is in Math. 20, 16. For many are called, but few are chosen: So Math. 22, 14. Christ calls his People, A little Flock, fear not little Flock, (says Christ) to and of his true Disciples, Luk. 12, 32. And the Apostle Paul assures us, Rom. 9, 27. That although the number of the Children of Israel be as the sand of the Sea, a Remnant shall be saved. Now, who or what kind of men were they which are so innumerable, and should not be saved were they the Heathenish world, such as the Apostle saith, Eph. 2, 12. Are strangers, without hope, and without God in the world: No, they were the Seed of Abraham, John 8, 37. To whom appertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the service of God, and the*

*Promises, Rom. 9, 4. They were Jews by nature, and not sinners of the Gentiles, of whom he speaks, that they should perish and be damned. And yet there was amongst them a little flock, a small Remnant that should be saved; but these were comparatively, very few. For what is a small Remnant in number, compared with the innumerable sands of the Sea. God tells us in, Jer. 3, 14. That he will take one of a City, and two of a family, and bring them to Sion. What is one or two to a City and Tribe, where were many thousands? and yet you see these are the number of Regenerated and saved persons. Thus you see the Truth Cleared and confirmed by many expresse Scriptures. But I shall further prove and explain this Truth, namely, that there are but a very few Regenerate men comparatively to the multitude of high Professors, thus. First, the Scripture, or the holy God in his Word, shews us, that there are but a few, a very small number that shall be saved (as was shewed) therefore there are but a few Regenerated; for all Regenerate persons shall be saved, 1 Pet. 1, 3, 4, 5. The Lord Jesus that knows the number of them to a man, having all their Names in the Book of Life, and calls them all by their Names, Revel. 21, ult. Job. 10, 3. tells us so, and he knows very well what he saith: He is the Truth its self, Job. 14, 6. and therefore cannot deceive us, in and by what he speaks. We are taught this Doctrine by Christ, and therefore we may and must believe it as a real Truth: He certainly knows their persons, and number, though he keeps that*

to himself, as a secret not fit for us to know. But although simply they are a great number, (no doubt on't) yet if compared to the number or multitude of unregenerate Professors, they are but a very small number. For (says the Lord Jesus) *Many are called, but few are chosen*, *Math. 23, 16.* that is, many come to the Word and Ordinances of the Gospel, and there they are called upon to come to Christ, and believe in him: but they do not, will not come to him, nor accept him on his own terms, *John 5. 40.* But why not, why will they not answer Christs call, and come in on his Invitation? why, because they are not chosen. To the same purpose he speaks in *John 10, 26.* *But ye believe not, because ye are not of my Sheep, as I said unto you.*

Secondly, *This Truth is further evidenced by their general frames, walking, and want of all those qualifications and Attainments that all new Creatures or Regenerate persons have.* Regenerate men are singular and peculiar men, *Tit. 2. 14.* *Caleb* was a man of another Spirit and followed God fully; *Numb. 14. 24.* he was of a choice, singular and Peculiar Spirit; much above and different from the Spirit of the Generality of the Congregation with whom he walked. So all the Children of God are persons of another, namely, of a Choice, Singular and Peculiar spirit. They differ as much from other men, as Gold from dross, Light from darkness, and in some sense, as good from evil. Their frames of heart, their qualifications and attainments, and their carriages and walkings towards God and

and men, are vastly different; for Regenerate men are men of other Spirits. They are (1) *knowing men*: they see and discern Spiritual things Spiritually, Eph. 1. 18. 1. Cor. 2. 12, 13, 14. They are *Children of light*, Eph. 5. 8. But all others are *Children of darkness*, Eph. 5. 8. 1 Pet. 2. 9. Now how few are their Comparatively, that have the eyes of their understandings thus enlightened? how few are their that see and understand the things of God, and the Lord Jesus Christ, with a Spiritual judgment and discerning? Regenerate men, *are men of wisdom*, *Mica. 6. 9.* they have hidden wisdom of God and divine things in them, 1 Cor. 2. 7. But how few Spiritually wise Professors of the Gospel are there to be found? All other men are called *fools* in scripture, *Pro. 1. 7, 22, 32. Eccles. 5. 1. Eph. 5. 15.*

2. How few are there among the multitudes of Professors, that can indeed experience a *real Change of heart and State*? many, very many are reformed and have the outside changed, and that they think is Regeneration, when it is but a Reformation of their own, not a work of God on their hearts, making them new within, and changing their frame, habits and course. *Nicodemus* was a reformed; but not a new man; his outside was clean, but his heart and Soul was unsanctified and in darkness; and so were the Scribes and Pharisees too, *Math. 23. 26, 27, 28.* and *Paul* was in the same plight and condition likewise, before his conversation or Regeneration, *Phil. 3. 4, 5, 6. Acts 23. 1. Concerning the Law* (says he) *I was blameless; and*

and walked in all good Conscience before God untill day.

3. How few are there that deny themselves, take the cross of Christ and follow him; without which they cannot be his disciples? Luk. 14. 26. 27. Are there any Self-deniers amongst them, but the little flock, and smal Remnant? did not the young man in Luk. 18. Stick at this, and here Christ and he parted? and did not they in John 1. tell Christ, this was a hard saying, and thereupon went away from him, and walked no more with him, Joh. 6. 60. 66. Peter and the little flock came fully and freely up to his terms and continued with him, 67. 68. 69. Verses. How few are there, but are Lovers of pleasures, more than Lovers of God, 2 Tim. 3. 4. that will deny themselves of any worldly, carnal pleasures, profits, or Interests for Christ, Grace, and holiness, or so much as take any pains, be at any Costs, or deny themselves of any thing that is near and dear unto them, to please, and honour Christ; to have communion with and to be saved by him, in his own way?

4. How few are there that do seriously and in good Earnest, seek and strive to be saved, that take the kingdom of Heaven by a holy violence, or that run so, as if they were fully set and bent to win the prize and wear the Crown of life and Righteousness? And yet all men and women that are Regenerated do, and all that shal win the prize, wear the Crown and obtain Salvation by Christ must so strive, run, and press into the kingdom of Heaven, Luk. 13. 24. Math. 11. 12. 1. 1 Cor. 9. 24. Heb. 12. 1 without which they shall



shall not obtain them. When God Regenerates men, he sets them a *Running for an Incorruptible Crown*; Striving to be saved, and to take the kingdom by a kind of violence. But assuredly there are but few professors who do so, and therefore there are but a small number amongst them that are Regenerated. For were they such indeed, they would do all they can in the Lords own way to win the Crown of Righteousness, in the true way of Righteousness. They would do all they can, to run so as to obtaine, would most freely lay aside all other business to attend on this, and suffer any thing rather than this Eternal concern should be neglected, as all truly regenerate persons do, and cannot but do. They would not act and do like the *foolish Virgins*, as the most do, namely, neglect to take *Oyl in their Vessels with their Lamps*, *Math. 25*. No, they would strive and labour night and day, to get Grace into their hearts, as well as Light into their heads, as the *Wise Virgins* did, and they would cry, and give God no rest, until they had won the Prize, and got the Crown of life on their heads.

5. *There are but a few wounded and broken hearted Professors*, and few who are indeed deeply and heartily sensible of their Misery and Sin, that do really see and feel their pressing need, and absolute necessity of Christ, and change of state; and therefore there are but a few Regenerate persons among Professors; for all Regenerate Persons are deeply sensible of, affected, and afflicted with their own deplorable states, and see an absolute necessity of Christ, and

interest

interest in his Blood and Righteousness, as  
 also a real change of their states, *Phil. 3. 7, 8, 9.*  
 are not the generality of Professors, whole,  
 or not, and feel not their sin and misery, nor  
 need of a Physician to heal and save them, *Mat.*  
*12, 13. Revel. 3. 17.*

6. There are but a small number of Professors,  
 who do indeed go out of themselves and take up in  
 Christ, or that have the faith to believe in him, to  
 the saving of their Souls, *Heb. 10. ult.* There are  
 many (indeed) that have a Faith, and pretend  
 to believe in Christ so, *John 8, 31. Acts 8.* but  
 very few have that faith to do so in Truth,  
 neither do they much, if at all, desire and seek  
 after such a Faith, but are pleased and satisf-  
 ied well enough without it: Oh! how few  
 are there, who have the Faith of Gods Elect, and  
 their precious Faith, that do Believe through  
 Grace, and have that Faith which purifies the  
 heart; and leads them forth, and carries them  
 out of themselves to Christ, to take up in him  
 only, *Tit. 1, 1. 2Pet. 1, 1. Acts 15, 9, Acts 18, 27.*  
 This they could and would do indeed, were  
 they Regenerated, for (as hath been shewed)  
 all such as are Regenerated do so, in and by  
 the light and power of Christs grace in Rege-  
 neration.

7. How few are there among the great multi-  
 tudes of professors that love God, the Lord Jesus  
 Christ, his Grace, Laws, People, and Gospel Obedience,  
 more, or so much as they do their own Lusts, the world,  
 and their own carnal profits, pleasures and honours;  
 Oh! how few are there that love our Lord  
 Jesus Christ in sincerity, *Eph. 6. ult.* and with their

*whole hearts, Math. 22. 37. how few are there to be found, that have their hearts circumcised to love the Lord, and that have had the holy Ghost shedding abroad the love of God into their hearts, as all regenerate persons have, Deut. 30. 6. Rom. 5. 5. Is it not apparent that the most of professors are strong and greedy, fervent and zealous Lovers of the world and carnal self, 2 Tim. 3. 2. men shall in the last dayes (sayes Paul) be lovers of themselves, and of pleasures, more then God, Vers. 4. And is it not really so now with the greater number of professors, which shews they are in an unregenerate state and condition. For were they new Creatures indeed, they would love God, Jesus Christ, and heavenly things, as the great and onely objects of their lovely delight, choice and complacency. All other things would be to them, as they were to regenerate Paul: namely, dirt and dung, in comparison of Christ, Grace, Gospel-obedience, Holyness, Heaven and heavenly things, Phil. 2.*

8. *How few are there, who have, or are about the great work of Crucifying the flesh with the affections and lusts in good earnest; which were they new Creatures indeed, they would assuredly be much concerned in, and busying themselves about, as one of their great and indispensable workes and businesses. For all regenerate persons are seriously exercising themselves in this work, Gall. 5. 24. they are purifying their hearts by faith, and perfecting holiness in the fear of God, Acts. 15. 9. 1 Joh. 3. 2. 2 Co. 7. 1. But so are not the Generality of*

pro-

professors: they are strangers, if not enemies to this work. They are (as was said) in love with them; they are their joy and delight, and who will seek and unfainedly endeavour to destroy them, they love, delight, and take pleasure in? These are onely the works of regenerate men.

9. *How few are there, who do unfainedly repent their Sins, and mourn night and day for their transgressions,* are in real bitterness of soul; and abase, Judge and condemn themselves; which if they were regenerated, they would do. They would humble themselves, be ashamed of themselves for uncovering their nakedness and laying open their shame before God and men, and they *would repent in dust and Ashes* withall their hearts and Souls, *Job. 42. 5. 6. Luk. 36. 31.* For this is the New Creatures only worke. Regenerate men have that benefit of Christ his Resurrection and Ascension as well as others, namely, *Repentance, Acts 5. 31.* and that great grant and fruit of the Covenant of Grace, and the blood of it, *Acts 11. 18. Heb. 12. 20. Repentance unto Life.* By the power of which they practice Repentance. They have it in their hearts, and act it in their walkings. They mark and observe what they should be, and what Errors and mistakes they are guilty of, mourn for it, and labor to mend them. But do the multitude of professors do so? no, not in the least: they cast these things out of all serious Consideration; it is a work they loath and wholly neglect. It is too low and base business for them to mind or concern

10. How few are there among the multitudes of professors, who make it their business to please and honour God; to fear and reverence him, and to worship him in Spirit and Truth? This, or these matters would be strong and powerful on their hearts and Souls, and they would labour to do it indeed, were they regenerated. For all regenerate men have it so on their hearts, and they do really aim at and endeavour it (as was before proved) *Phil. 3. 3. God hath wrought in them that which is well-pleasing in his sight, Heb. 13. 21. and to worship him in Spirit and Truth, Job. 4. 23.* They are formed by Grace to honour and magnifie God, and to make it their work and business, *Isa. 43. 21. and are created in Christ Jesus unto this and all other good works, Eph. 2. 10. They are renewed in knowledge to understand them, and with power and will to do them, Coll. 3. 10. Phil. 2. 13. Psal. 110. 3.* But where are such persons to be found among Professors? O! how few, how thin are they sown, and how rarely do they appear, if compared with others? how few have the power of Godliness, in comparison of them, who take up with the meer forme? how few professors are Spiritually minded persons, who set their affections on things above, and not on things below? *Coll. 3. 1. 2 Rom. 8. 5. 6. and that have the Conversation or *μετιςπουα*. Trade in heaven, Phil. 3. 20,* how few are their who guard and watch themselves and their Souls adversaries, and keep their hearts with all diligence, or above all before all things? *Pro. 4. 23. how few are there who labour and make it their Trade and business,*



ness, to be fruitful in every good worke, and bound in the work of the Lord; to bear much fruit unto Eternal Life, and all that God may be glorified, and their own Souls profited and saved by Grace? *Coll. 1. 10. 1 Cor. 15. ult. Job. 15. 8. Rom. 6. 22.* How few are there who do unfainedly minde and labour to walk *honestly and uprightly* with God and before him, and to *adorn the Gospel of our Lord Jesus*. Surely very few do and are so indeed. Only a little, little flock do; they and they only are such persons within, and walk so without; hath been shewed. From which Proofs and Instances we may certainly conclude, that there are but a *very few*, a small number of Regenerate persons among the multitudes of professors. I have (I think) said enough for the confirming and clearing of this Truth, although I could say much more to and of it, were it needful. Now then, what use and Improvement should we all make of this Truth? Surely it is a great Truth, and that which doth very much and nearly concern us all and every one.

1. Such as are Regenerated, and have sufficient proof of it, that they are so indeed; why, they should consider and lay to heart their great priviledge and singular happiness in their Regeneration, and that Exceeding great love and Grace of God that have been put forth and expended on them, to make them new Creatures, and they ould labour to walk worthy of so high a calling to which they are called in and by their Regeneration.

And declare that they are in Truth a Choice and a peculiar people.

2. This Truth should be considered and laid to heart by all sorts of professors, to cause them to fear and tremble, and to look with all seriousness and diligence into their states and Souls Concernments. To search and try the bottomes they build upon, and see indeed if they will hold and stand them in stead in the great day of Gods tryal: which tryal they must pass under and come to. That they may no more delude themselves, and say they shall have peace, while they continue Regenerate and in a State of sin and death. The most of professors are willingly Ignorant of their own conditions, and of what is likely to be their future State. If there are, but few Regenerate men among professors, and they are such a people (as was proved) then the most of you may conclude that you are unregenerate, because you are not indeed such a people.

CHAP. VI.

Of the Priviledges and Happinefs of  
Regenerate Men.

**Q** What are the singular priviledges and peculiar happinefses of regenerate persons. For if they differ so much in their frames of heart, carriages, and walkings in their principles, and endeavours from other men that are not regenerated; then surely they have some special priviledges and blessednesses beyond other men? shew us therefore what they are, that we may know them.

**Ans.** Regenerate persons are possessed of, have right unto, and Interest in many and singular priviledges and happinefses, is most certain. And indeed they are the only priviledged and happy men and women in the world. Others have not, neither can, or may they claim any at all, whilst they continue in their Unregenerate states. Regenerate persons have all the Spiritual, Divine, and Heavenly priviledges given and granted to them, and likewise eternal happinefs: but the truth is, others have none at all. For they are not, neither will they be included in the great Charter, in and by which new creatures do receive and hold their priviledges. They will not be of, nor come into the holy and Spiritual Corporation of regenerate men; neither will they own, value and accept their priviledges, in the way that the great Lord

Lord and King hath appointed and commanded. But all are regenerate persons right and due. *All* (saith the Apostle) *is yours*, 1 Cor. 3. 22. Some of them I shall present unto you; to comfort and incourage you in your walking with God unto all well-pleasing, as now you are bound to do.

1. *You that are Regenerated, must call and account all whatever was said of you before, namely, wherein you are by Grace made to differ from othermen, your priviledges; for they are great and real priviledges indeed.* For is not your change of state, or your Regeneration by special Grace, a great and glorious Priviledge? Is it not an exceeding great priviledge to be renewed in knowledge, after the image of God, Col. 3. 10. And to be created in Christ Jesus unto good workes? Eph. 2. 10. To be bo'n again of incorruptible seed, 1 Pet. 1. 23. and be made partakers of the divine or heavenly nature? 2 Pet. 1. 4. Surely it is. Oh! my bretheren, is it not an inestimable priviledge to be made *Child en of light, who were Children of darkness*, 1 Pet. 2. 9. And to be made the *Children of God, who were the Children of the Devil*? Joh. 8. 44. Is it not a great priviledge to have the *Love of God shed abroad into your hearts*, and been abled thereby to love God with all your hearts, as commanded? Math. 22. 37. Is it not a great priviledge to have new and Spiritual Senses, Passions or Affections, and to be quickned and raised from death to life, as you are? Is it not a great priviledge to be called too, and imployed in and about Spiritual and heavenly workes, and that with Spi-

rits

ties, Frames, and Dispositions suited to them? why, all these and many others (as you heard before) are yours, and so you ought to look upon and esteeme them; to rejoyce in, and bleſs God for them.

2. By *Regeneration* you are made *Free-men*. You are now no more Bond-men, but the Lords Free-men, *Gal. 5. 1.* You are no more *strangers and Forreigners*, no, what are you then, why, you are by Christ, in your *Regeneration*, made fellow Citizens with the Saints, and of the Household of God, *Eph. 2. 19.* The Lord Jesus hath made you Free of his Spiritual and Heavenly City and Corporation, and therefore you are free indeed, *Job. 8. 36.* hence the Apostle tells regenerate Servants, that they are the Lords Freemen, *1 Cor. 7. 22.* though they were the servants of men, And he further assures such, that they are of the free Jerusalem, and Children of the free Woman, *Gal. 4. 36. ult.* Here I shall briefly shew you what your freedom and liberty is. 1. what you are freed from. 2. what freed for or to.

1. You are freed from the dominion and ruledome of Sin, you were before your *Regeneration* the Servants of Sin, and in subjection to your Lust, But now you are fully delivered from the dominion of that Lord, by Christ, in your *Regeneration*, *Rom. 6. 14, 17, 18, 19, 20, 22,* your sin and lusts may now disturb and afflict you, and they may and will distract, and trouble you. They will assault and delude you, and they will dwell in you and pursue you, obstruct and hinder you of, and in your good works



works and duties, yea, pollute and defile them. But now for your comfort, that they shall no more reign over you, rule and command you as they did, for you are called out and off from their dominion.

2. *You are freed from the devils yoke and rule-dome.* He was your Prince, and your God, and ruled in and over you, 2 Cor. 4. 4. Eph. 2. 2. although you knew it not then, for the Scripture saith that the Devil had *blinded the mindes of such as did not believe*, (which you did not, until you were Regenerated) *lest the light of the glorious Gospel of Christ, should shine unto them.* You were his Servants, and that with your own consents; *ye are of your Father the Devil* (says Christ) *and his lusts ye will do*, Job, 8. 44. That is, you were not forced and constrained by him to it, but you did obey and serve him as *Volunteers*, willingly and chearfully, *his lusts ye will do*. All men by nature are delivered over (by the great God) into the Devils hand: not absolutely so, for God still keeps his dominion over his Creatures, but as a *Judge* delivers up a *Rebel* unto a Jaylor to keep, and order him. So when we had rebelled against God, transgressed his holy Law, hearkned to, and obeyed the Devil rather than God, Gen. 3. then God gave up and delivered them over to Satan (as his Jaylor) as they were condemned Rebels, that had thrown off his Authority and Government, and chosen the Devils counsel and service before his. Then says God, *take them Jaylor*, let them be thy servants and subjects, seeing they do so well like thy service and

and advice. They are weary of, and do refuse my *easy yoke*, I'll now put them under thine; do thou rule over them. Hence the Scripture calls him *their God and Prince*; and tells us, that we are his *Captives*, and Bond-men or *Servants*, 2 Tim. 2. ult. Heb. 2. 14. 15. But from this Cruel Lord you are set at liberty, in your regeneration. Then the Lord Christ commands the Devil to deliver you up to him, and let Prisoners go free, Isa. 61. 1. 2 They are mine saith Christ, for they were *given to me*, Job. 10. 29. And of *them which thou hast given me, I will lose none*, Job. 6. 39. For although they were thine as they were Rebels against God, and therefore delivered to thee; yet now they are and shall be mine, Heb. 2. 15. Regenerate men are so delivered from Satan and brought out of his kingdom, as never more to return again to their old Service and bondage. For when the Son makes men free, they are, and shall be free indeed, Job 8. 36. It is true that the Devil will never cease to vex and disquiet you, to tempt and disturb you, and to afflict and distract you; but be of good Cheer, he shall never have the rule and dominion over you any more, but you shall prevaile against, and rule over him. For you are not his, but Christs Servants and subjects.

3. *You are freed from the Law, as a Law and Covenant of works.* So that as such, it shall neither Command, Condemn, or Curse you; for you are delivered from it, and brought under the Law to Christ, 1 Cor. 9. 21. That is, you are under the matter and precepts of the Law, to be

a Rule of your obedience and walking with God, as it is *Gospellized in the hand of the Mediatour, annexed to the Covenant of Grace, and made the preceptive part of it; and as it is (as it were) moulded and fitted to the state, frame, and Condition of new Creatures, or the Children of God, and to the nature of their Gospel obedience.* But otherwise, as was said, you are not under it, but delivered from it by Christ in your Regeneration. For being made new Creatures, and married to Christ, you are brought under the *new Law and Covenant, Rom. 8. 1. 2. Rom. 6. 14. Rom. 7. 1---7. I will (Says God) Cause you to pass under the Rod, and bring you into the bond of the Covenant, Ezek. 20. 37.* The matter of the Law is the Rule of your obedience, as it is the Revelation of the mind and will of God, and as his Authority over you, is in it, requiring your subjection and conformity thereunto; so you are under it, and it commands you; but not simply as a Law of workes, as in its first make, and promulgation, for and to men as Gods. reasonable Creatures; and by, or as respecting him as their Creator and Sovereign Lord, only or mostly: no, but as their reconciled Father and God, and respecting them as his Children, *begotten by him unto Obedience, that is, Gospel filial obedience and newness of Life, 1 Pet. 1. 3. 4. Rom. 6. 4. Rom. 7. 6.* For as men are created in Christ Jesus unto good works, and made new Creatures by his Grace, so *all things are become new, in, to, and for them, 2 Cor. 5. 17.* Their State is changed, their Relation Chang-

ed,

ed, their obedience and some of the ends of it (in a Sense) are changed also. So that now they are dead to the Law, and are not under it, but under the Law of Grace. This is another of your Liberties and Immunities.

4. *You are freed from Guilt and grounded fears.* I do not say you are freed from the Just Accusations of Conscience when you sin, or groundless distracting fears, but from guilt, as it binds you over to Eternal punishment and wrath of God, and from grounded fears thereof, for your Miscarriages. It is a choice mercy and a great priviledge to have our Consciences speaking to us, telling us of, and accusing us for Sinning, and to have the passion of fear in us, to affright us from, and keep or hold us back from sin. But it is a greivous bondage to be, and lye under that Guilt, which binds us over to punishment, and that which makes us afraid of God, his Law and Justice; filling us with amazing, disquieting, and dreadful thoughts of God. Or else God would not have promised to give his people deliverance from them, as his great mercy and kindness to them in Christ, as he hath done, *Pro. 1. ult. Luk. 1. 73. 74.* And Christ would not have shed his precious blood for their deliverance, as he hath done, *Heb. 9. 14.* if the one had not been a great Judgment to them, namely, their being under such Guilt and fears; and their deliverance from them, their great and invaluable mercy.

5. *You are freed from the curse and wrath of God.* For in and by Regeneration you are enabled to,

to, and you do believe in, and accept of him who hath born the *Curse and Wrath of God*, and delivered you, *1 Thes. 1. ult. Gal. 3. 13.* So that now the Curse of the Law is taken off from your Souls, and you are and shall be blessed; yea, the  *blessing of Abraham is come on you*, upon the removal of the Curs, and you are now really blessed, and so called by the great God, *Gal. 3. 14. Math. 5. 2. 12.* and not onely blessed your selves, but *a blessing also to others, Isa 19. 24. Pro. 11. 11.* So likewise the Wrath of God is turned into love to them; *Eph. 2. 4.* and they shall never fall under his wrath and curse any more, although they do fall into Sin. But if Regenerate men do carelessly or wilfully Sin as *David* and *Peter* did, they shall feel the effects of his fatherly displeasure, and smart for their follies, but the Curse and Wrath of God shall never return again upon their Souls. This is another of your great and Glorious Priviledges, who are Regenerated. But all other men are under the wrath and curse of God, although they will not believe they are so; yet nevertheless they are, *Job. 3. ult. Gal. 3. 10.*

6, *You are freed from Blindness of mind, and Hardness of heart, under which you were held, in your unregenerate states and conditions.* You were then *Darkness*, and held fast under gross *Darkness*, *Eph. 5. 8. 1 Pet. 2. 9. 1 Job. 2. 11.* Your Lusts and the Devil, yea, the Justice of God also, had blinded the Eyes of your mindes; so that you saw not, knew not your Sin, danger or misery; now the way how to escape and



and obtain deliverance. You were ready to tumble into Hell Flames every moment, but understood it not; and that when you thought you saw your selves in a safe and secure state, and would by no meanes believe the contrary of your selves. For you were *beld in the chaines of Spiritual Darknes*. But now you are privileged with spiritual saving light. Now you are *Light in the Lord, Children of Light*, brought out of *darkness into marvellous Light*, and you may now walk as *Children of Light*, in the light of Christ, Eph. 5. 8. 1 Pet. 2. 9. Now you are no more *Fools* but *Wise*, Eph. 5. 15. For the wisdom of Christ is in you. And you are delivered from that *hardness, and impenitency of hearts*, under which you were as prisoners, 2 Cor. 2. 4. 5. Your regenerating Grace hath softened and melted you, broken your hearts, and made your Consciences soft and tender; so that you who were once hard-hearted *Sauls*, are now mourning *Pauls*, and you who were hard-hearted *Nabels*, are now weeping *Jeremies*. This is certainly your privilege in your regenerate states.

7. You are freed from that pernicious self that held you Captives in its Chains. Before your Regeneration, you were enslaved to your selves. You were not onely servants to your Lusts, but to your selves also. You were kept from Christ by your carnal self and spiritual self. Your selffulness, self-righteousness, self-abilities, and self-confidences, ruled and swayed you, dissuaded and beguiled you from believing, repenting, and seeking after Regeneration.

vation. You were wedded to your own conceits and misguided apprehensions of your selves, and yielded up your selves to their counsels and delusion. *Self* was in the Top and Bottom of all, so as that you could not once think seriously of your selves, states, and ways, and of Regeneration, and how to be saved; but one self or other, would interpose, to draw & hold you back from prosecuting what was begun in and by you. For by and by, they would arise and appeare to you, telling you that all was well. You had enough of this and that, to make you happy, and therefore what need to trouble your selves about such matters? *But eat, drink, and be merry, for you have much goods laid up in store for many yeares, Luk. 12. 19.* Therefore says self-ease, and self-confidence, and security, thou hast Righteousness and worthiness, worldly comforts, and abilities enough, to make the a happy man here, and hereafter, and that is enough for thee, for what wouldst thou have? But now you are delivered by Grace, from the power and reigning prevelency of your captivating Self, which is a great priviledge.

2. You are not only freed from these and many other evils and bondages, but you are set at liberty and freed to many other priviledges also. I shall name a few, 1. you are made Free-men for God. You are his true, his Servants, but your condition and service is not your bondage, but your liberty, freedom and priviledge. And therefore the servants of God are called his free-men, as was shewed, 1 Cor. 7. 22.

And

And Rom. 6. 22. They are (said to be) made free from Sin, and become the Servants of God, and to have their fruit unto holiness; you are made free to serve God without fear in holiness and Righteousness all your dayes, Luk. 1. 73. 74. This is a freedom or priviledge which you had not the enjoyment of, when you were unregenerated; but now it is yours, you are freed from many Bondages, and made free to and for his service; which is most easy. 2. You are made free to serve God without fear, Chearfully, Obediently, Joyfully, and in Faith and Hope of pleasing God, and being assisted, accepted, and rewarded of him; which you could not do before. It was not your priviledge, neither had you where-withal to do it, before you were Regenerated and made new Creatures, by his Spirit and grace. But now being such, you are in a Capacity to do it, and you can and will so serve God. You are made free not onely to do God service, but so to serve him, that is freely, readily, chearfully, joyfully, thankfully, and in faith and hope; yea, you may now serve him obediently too, namely, with the Gospel obedience of Children, or Child like obedience, 1 Pet. 1. 14. 3. You are freed and priviledged to be fellow Citizens of the Saints, and of the household of God; Eph. 2. 19. you are incorporated with them in the heavenly Jerusalem, and made partakers of their Charter, of their liberties & Immunities, and have the priviledge of Trading where they Trade, and in the same heavenly commodities; which until you were regenerated you could not do. 4. You are freed and priviledged to and with all

*the fullness of Christ, and good of the Covenant of Grace.* For by the Spirit and Grace of God in your Regeneration, you are put into Christ, and under all the Grace and Blessings of the Covenant. You are in a capacity of receiving and in a condition of claiming them. They are all yours by Gods everlasting Grant of them to Christ for you, and in your behalf; 2 Tim. 1. 9. Tit. 1. 2. They were given or granted to you, and Christ received them for you, when you were given to Christ in election, and Christ accepted and received you at the hand of God, Job. 17. 6. *Thine they were, and thou gavest them me.* This was hid from you before you were Regenerated, but now they are brought to light and entailed on you, as regenerate persons. And the way is opened to you to find and take them, to claim and fetch them, to apply and appropriate them unto your selves. These are some of your privileges and immunities; as you are Gods freemen. I could name many more but that I may not be large, beside my intendment.

3. *You are Pardoned and Justified.* All your Sins and Iniquities are cross'd out of Gods Book, and cast out of his remembrance. They are all put on the head of the scape Goat, and sent away into the wilderness or land of forgetfulness, never to return any more to you, or be layd to your Charge. And you are fully acquitted and cleared from all Guilt and Punishment, as the fruit and wages of Sin. The Righteousness of Christ is accounted and imputed to you, and your sins guilt and punishment to Christ, and so you are declared

and righteous in Law, and you are made the righteousness of God in him, Jer. 31, 34. Heb. 10. 2 Cor. 5. ult. Rom. 4. 24, 25. Isa. 53. 11. All such as God sanctifies, he justifies, Rom. 8. 29, 30. that by the first fruits of their sanctification, which is their Regeneration, they might be enabled to believe to justification of life, as the Apostle speaks, Rom. 5. 18. and unto the saving of the Soul, Heb. 10. ult. for by the Faith they obtain in Regeneration, they do so believe, as to be justified, (not for) but through or by their believing. You may henceforth, all your dayes, pray for, believe, and expect the Pardon of your daily sins, of all sorts of sins; and that notwithstanding your frequent slips and failings, you shall not be laid under guilt, and be any more unjustified, or put into an unjustified state. But you may freely and constantly go to the Court of Justice and Mercy, and crave Pardon of all your sins, and take out sealed Pardons, through the Blood of the Everlasting Covenant. For Christ gave himself, to Redeem you from all Iniquity, Tit. 2. 14. so that you are now in and by believing, made free from sin, and stand as clear in Christs Righteousness, and Gods Justification, as if you had never sinned. This is another of your glorious Priviledges, who are New Creatures.

4. You are Priviledged with great Interest in Christ, and God the Father by him, and have free access to him at all times in your dutiful carriages, and obedient walkings towards him. You have great interest in, and power with God, and you are priviledg'd with open ingress to him. His



doors stands always open to let you into his Presence Chamber, for the Lord Jesus hath opened them for you, and none can shut them against you. You have this great Master of Requests waiting on, or rather sitting by the great God, and waiting for you, that when you come with your Petitions, you may find him ready to attend, and prosecute your concerns in Heaven for you, *Heb. 7. 25. Heb. 9. 24. Rom. 8. 34.* You have his heart, and he hath always his Fathers ear, *Job. 11. 42.* so that you need never fear any miscarriage of, or in your businesses there. And be sure that all your greatest concerns lie in his hand, and he is engaged to you, and to his Father for you, to mind and mannage them to your advantage. For he tells us, *That he would go to Heaven, and pray the Father for you, Job. 14. 16.* and hath told us since he went to Heaven, that he was always attending on it, *Heb. 7. 25.* Before he left the World, in his last Will and Testament, he bequeathing this Priviledge unto his People, and left it as a part of their Legacy, to and for them, that we might have what we would of him, *Job. 14. 13, 14.* And he gives us all possible assurance of it, by his Asseverations, *Verily, verily, vers. 12.* (says he) *I say unto you, that whatsoever ye shall ask the Father in my Name, that will I do.* And then he further confirms his grant and promise, by an Argument taken from his Father, his concern and interest in his so doing, namely, *That the Father may be glorified in the Son; that is,* by the grant he had given his people, of

power

power and interest in him, to make use of him, and using his Name at the Throne of Grace with his Father; as also his praying and appearing for them, to and with his Father, and carrying on his peoples concernments there, his Father would take it as his honour, concern, and interest. This Truth is evidenced and confirmed throughout the Gospel, in innumerable places. As in *Job. 15. 7. Job. 16.* This is another of your great and dear bought Priviledges, which are confer'd on you, and put into your possession in Regeneration. For assuredly other men have it not, neither had it you before. *I pray for them, I pray not for the world, no, but for them which thou hast given me out of the world, for they are thine and mine,* says Christ, *Job. 17.* Other men have nothing to do with me in this matter, nor I with them; *I pray for my Sheep, my Members, my Believers, my New Creatures.* For such as have chosen me for their King and High Priest; to govern and interceed for them. These are the persons for whom I have shed my Blood, and for whose Souls I sacrificed my Life to Divine Justice. These are the men that I have dearly bought, and those are the persons that *wear my Livery, and bear my Image,* and therefore I pray for them. They lie deep in my Affections, and so do I in theirs. They are near and dear to me, and so am I to them likewise. I have promised this priviledge to them, and they have thankfully accepted it, and kindly embraced it. They make use of me, and have their eyes and dependence on me, to appear

for them in Heaven; and therefore they may come boldly to my Throne of Grace, and find favour and Grace, to help in time of need, Heb. 4. ult. These my New Creatures may ask of me what they will, and it shall be done to them, Job. 15. 7. And as they have great Interest in the ear and heart of Christ, and may be familiarly bold with him; as he doth and will pray for, and mannage their concerns in Heaven for them; so they have free access unto the Father, and a great interest in his ear and heart also, upon Christs account. Hence the Lord Jesus tells his Disciples, when he was comforting and encouraging them, and pouring out (as it were) his heart and Bowels of Love unto them: *I say not that I will pray the Father for you, for the Father himself loveth you, Job. 16, 26, 27.* That is, your heavenly Father hath such Love and Affection for you, and your interest is so great in him, upon my account, that if I should hold my peace, and not speak a word to him in your behalfs, yet he hath Grace and Love enough to and for you, and that he will also mind your concernments. And you may go to him in my Name, and make use of him in all your matters and businesses.

5. *All the promises that are made and given, appointed and intended for the Saints and People of God in the Gospel are yours.* All the promises of Grace, and to Grace and Gospel obedience, with all the good, all the marrow and fatness of them, are yours. *Not a Honey-comb in all the Hive of the Gospel - Covenant, but what will yield you some drops of hony and*  
*sweet:*

sweetness. And you being new Creatures, and married to Christ (*in whom are all the Promises, yea and amen*) 2 Cor. 1. 20. all the Promises are your Dowry and Portion. They are all Intayled on, and made over to you: they are your great Patten and Charter, for all Grace and Glory, and by which you may plead, and do hold your Right and Title to Grace, and Christ hear, and Eternall Life hereafter. For if all things be yours, as the Gospel saith they are, 1 Cor. 3. 22. Then all the Promises of the new Covenant are yours likewise; And with a holy boldness, you may Claim and appropriate them, and all the milk and hony of them to your selves, as yours by Grant and Purchase. Are you indeed and in Truth, Regenerate Persons? why, then rejoyce and be exceeding glad, for the great Charter of heaven is yours. You are of the little, holy, and heavenly corporation and City, *Citizens* of the new Jerusalem, that came down from heaven, and therefore you have a Right unto, and Interest in all the promises of the life that now is, and of that which is to come, 1 Tim. 4. 8. You have the promises of all Grace and happiness, and for whatever you need, and much more. To instance in a few of many, and that briefly.

1. You have the Promises of pardon; of the Pardon of all your Sins for time to come, Exod. 34. 6, 7. Isa. 55. 7. Jer. 31. 34. hence the Lord Jesus commands and directs them. Namely, you that are Gods Children, to Pray, *Our Father forgive us our Trespases*, Matb. 6. 12. And Paul tells

tells us from Christ, that there is now no condemnation to them, which are in Christ Jesus, Rom. 8. 1. and if there be indeed no condemnation, then no Sin unpardoned. To the same purpose Christ speaks in Job. 5. 24. He that is passed from Death to Life, (as all Regenerate Persons are) shall not come into Condemnation. Therefore encourage your selves in true holiness hereby.

2. You have the Promises of Cleansing and Healing you, or of Gods sanctifying and purifying your hearts, Hosea. 14. 4. For which end and purpose, among other, Christ gave himself, Tit. 2. 14. Eph. 5. 25. 26. And sets open the Fountain, to flow in upon us, Zach. 13. 1. And, Ezek. 36. 25. 26. 27. I will sprinkle clean Water on them, and they shall be clean, and from all their filthiness, and from all their Idols will I cleanse them.

3. You have promises of perseverance in Godliness unto the end of your race, until you have finished your course here, you shall be kept by the power of God, through faith unto salvation, 1 Pet. 1. 5. And my sheep follow me, and I give to them eternal Life, and they shall never Perish, neither shall any take them out of my hand, Job. 10. 27. 28. 29. Moreover God tells us, that for our more certain and full assurance of our safety and security, he will keep us, water us every moment, yea, and keep us Night and Day, Isa. 27. 2. 3. And engages himself, that whatever enemies beset us round about, and seek to devour us, that he will watch us, and be our defence; by being a wall of Fire round about us, Zach. 2. 5. God hath promised, that he will put his fear into their



their hearts, and they shall not depart from him, Jer. 32. 40. and that his Children shall call him my Father, and shall not turn away from him, Jer. 3. 19. They have underneath them the Everlasting Armes, and they are held in his hand. They are safe within the walls of their Fathers house, and are guarded with the holy Angels. Their victory over all their enemies is sure, because they are ever under the Conduct of their great Captain, Christ, and fight under his Banner, in his cause and quarrel, with his Armor of proof, who hath all their enemies under his feet. Their Lusts, the world and Devil are all in subjection unto your great King and Captain. And because the Victory is sure on our side, as fighting under him, he is stiled *the Captain of our salvation*. And therefore you may be sure you shall not Perish. For you have all possible security from him, and his Father, to strengthen and encourage, to fence and arme you against all your own fears, weakness, and temptations whatsoever. Even the Gates of Hell shall not be able to prevaile against you. But if you are in a state of Grace, you shall most certainly run your Race, win the Prize, and wear the Crown of Righteousness. For you have their bonds for your security, who are both able & faithful to perform and make them good, to you and to all who shall trust and rely on them for the doing of it.

4. *You have promises of Peace.* This is one of your husbands Legacies to you, Job. 14. 27. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.* And in Job. 16.

uk.

ult. *In the world* (saith Christ) *ye shall have tribulation, but in me ye shall have peace.* And *Glory, honour, and peace, to every man that worketh Righteousness, Rom. 2. 10.* and *as many as walk according to this Rule, peace be to them, Gal. 6. 16.* So in *Phil. 4. 7.* And the peace of God shall keep your hearts and minds. This Spiritual peace, is a fruit of Gods Love, and the mediation of Christ: of our Justification and Sincerity of heart towards God and men. For he is our peace, *Eph. 2. 14.* and being Justified by faith, we have peace with God, *Rom. 5. 1.* Those that know and have experienced the great and sore Affliction and trouble of a wounded Conscience, which none can bear, *Pro. 18. 14.* and the load and weight of guilt and fear on the Soul, can give a better account of the worth and Excellency of this peace of God. For indeed it is so great, that it passeth all understanding, *Phil. 4. 7.*

5. *Satisfaction.* You have the promises of being satisfied with good. The meaning is not, so to be satisfied with what we have, as not to desire and seek for more of that, and other mercies, no, but to be satisfied with, and in the will and disposements of God, and the measure of our present Enjoyments, - untill God shall augment them, *Job. 4. 14.* But whosoever drinketh of the water that I shall give him, shall never thirst, *Isa. 58. 10. Jer. 31. 14. 25.* It is a great mercy to have a satisfied and contented Spirit with Gods Allowance, and at the same time to endeavour after more. An unsatisfied Spirit is very sinful, grievous & vexatious to a mans own Soul. He enjoys not what he hath,

th, that is not satisfied in the will of God, with his portion and measure. God dispences his favours, according to his sovereign wisdom, Will and Grace; he gives *two Talents* to one servant, and to another *five*, *Math. 25.* to declare and make known to men his sovereignty and dominion over them; and that he doth in Heaven and Earth whatsoever pleaseth him. That he will not dispose of his favours according to our wills, but his one.

6. *You have promises of Assistance in your duties,* or of a supply of the Spirit of Grace, and the Grace of the Spirit, to enable you to performe them according to the will of God, even to acceptance in Heaven, *Phill. 4. 19.* *And my God shall supply all your wants, Psal. 84. 11.* *The Lord God is a Sun and shield: he will give Grace and Glory; and no good thing will he withhold from them that walk uprightly:* as all Regenerate men may do. The holy Spirit is promised to help our infirmities, and enable us to do the will of God acceptably, *Rom. 8. 26, 27. Zach. 12. 10.* *And fear not Jacob my Servant, although thou art a worm, a poor weak Creature; yet seeing thou art a New Creature, I will help thee, yea, I will strengthen thee, yea, I will uphold thee with the Right hand of my Righteousness, Isa. 41. 10, 13, 14.* *He giveth power to the Saint, and to them that have no might, he encreaseth strength; That they that wait on him may encrease their strength, to run and not be weary, Isa. 40. 29, 31.* so that whatever God calls you to, and sets you upon, be sure that he will fully enable you to do it, how weak soever you are, in and of your selves.

For

For God is strong and faithful, who hath promised it.

7. *Joy and Consolation.* God hath priviledged you with promises of rejoycing your hearts, and of causing you to Sing for joy of heart, when others shall ~~have~~ *have* vexation of Spirit, Isa. 65. 13, 14. This is also one of your Husbands Legacies, which he bequeathed to you, in his last Will and Testament, and therefore you may look for, and confidently expect it of him, John 15. 11. *These things have I spoken unto you, that my Joy may remain in you, and that your Joy might be full; so in John 16. 20. But your Sorrow shall be turned into Joy. And your hearts shall rejoyce, and your Joy no man shall take from you, vers. 22. And in verse 24. Ask and ye shall receive, that your Joy may be full.* For this end he hath promised and bequeathed, not only the Consolations, and Joys of the Spirit, but the abiding presence of the Spirit himself, who is to convey and impart them unto his people, John 14. 16, 17. And calls him therefore, the Comforter, as in that Text, so in John 14. 26. and in the 15. Chapt. 26. and in the 16. Chapt. 7.

8. You have promises of being taught of God, and of being made wise unto Salvation. You are already renewed in knowledge, Col. 3. 10. and now you shall be tutored up by Christ your Prophet; so that you shall be still encreasing in the knowledge of God, Christ, Duty, and heavenly things, John 7. 17. Eph. 4. 15. 1 Cor. 2. 12. Isa. 54. 13. Psal. 84. 7. John 6. 45. Men teach by Gods Appointment, and it is his Ordinance for ever, which all men are bound to attend

unto

into and wait on, as it is the Ordinance of God to them for Good, in and by which God will teach men, *Matth. 28. 19, 20. Eph. 4. 11. --- 17.* and God teaches also. God teaches, and reaches the heart with his teaching, but so cannot mens teaching do of themselves. God teaches men powerfully, convincingly, and effectually, and they only are made truly wise, whom God teaches by his Spirit. Now this is one of your Priviledges, that you are the willing Scholars of Jesus Christ. You have chosen him for your Prophet and Teacher, and he hath chosen, and accepted you, for his Schollars, and it is your desire to be taught of him, all the things that do concern his Glory, and your duty and happiness: You have him engaged to you to teach you, and cause you to grow in grace, and in the knowledge of all things you are to know; and you may and ought to believe that he will do it. To make use of him, apply your selves unto him, rely on and expect it of him.

9. You have promises of a sanctified use of all his dispensations towards you, and that all things shall worke together for your good. Your afflictions and chastisements shall not hurt, but better you, not spoyl, but make you. God shoots not his Arrows at rovers, neither doth he lay his *Corratives* beside your soars, or apply an improper or ineffectual *Medicine* to your wounds. He is an alseeing and alsufficient Phisitian, and thorowly discerns you maladies, and what doth aile you: and he can give you suitable *Playsters*, and *Physick* for your distempers,  
*Psal.*



*Pfal.* 103. 13. 14. And what he can, that he will, (in this matter) do for you. For your profit and care, your health, prosperity and salvation, are the things that are in his Eye, and heart. *All things shall work together for your good*; for you are his called ones, and such as he loves, and you are such as love him, *Rom.* 8. 28. doth your Father and Lord chastize you, and make you smart? why, the fruit of all is to humble you; to take away Sin, which you are willing to part withal, and to make you partakers of his holyness, and the like blessed and gracious ends and disigns, are in his Eye and heart, *Dut.* 8. 15. 16. *Isa.* 27. 7. 8. 9. *Heb.* 12. 10. 11,

10. You have promises of eternal Life, and everlasting Blessedness with God in Heaven. You have promises of an Incorruptible Inheritance, *1 Pet.* 1. 4. to which you are begotten and born. You have promises of a Crown of Life, *Revel.* 2. 10. *Jam.* 1. 12. Of Righteousness, *2 Tim.* 4. 8. And of Glory, *1 Pet.* 5. 4. You have promises of Living and Reigning with Christ, and of being and abiding where he is, and with him, *Revel.* 20. *Rev.* 5. 10. *Joh.* 17. And of seeing him as he is, *1 Joh.* 3. 2. You have promises of Christ his coming in Glorious state, to fetch you home to his Kingdom, and Palace of Holiness, Glory and Joy; of Honour, Dignity, and Renown, *Math.* 25. 32. 33. *Rev.* 19. *1 Thes.* 4. 16. 17. *Joh.* 14. 3. You have an Eternal weight of Glory laid up in Heaven for you, and Christ is bound to secure it for, and give it to you. You have a blessed Hope and great Glory laid up for you, and the Lord Jesus hath engaged himself to put you into

into the possession of all, in his time. It is as sure, as if you had the whole already in your own hands, and you must believe and expect it, for neither height nor depth, nor any thing shall prevent or disappoint you of it. All the great things promised you, are yours, they are your own. They are all yours by an everlasting grant, of God the Father, and by the purchase of Christ; I mean, they are the Price of his Blood, and the fruits of the travail of his Soul. And therefore look for them, and live in continual expectation of them, as of certain things.

These are a few of the many great and Heavenly things that are promised to you, who are new Creatures, or Regenerate Persons. I know that I have mentioned several of them before, and there promised to speak more fully of them, on this head.

6. *You are the great objects of Gods love, delight and complacency.* Your union with Christ, Relation to him, and the Divine nature on you, makes you most beautiful, aimable, and lovely in the sight of God; and he loves you with an exceeding great, singular and special love. It is his own loveliness that makes you lovely in his eyes. You have none at all of your own, to commend you to his love and acceptance. God saith of, and to you, *I have loved you with an everlasting love; Jer. 13. 3. And therefore with loving kindness have I drawn thee; namely, to accept of my Son, and become new Creatures. And in Epb. 2. 4. The Apostle tells us, that God loves his quickned or Regenerate*  

Q Creatures,

Creatures, with a great love, and tells us,  
 Eph. 3. 18, 19. That there are Heights, Depths,  
 Lengths, and Breadths, in the love of Christ  
 to them; yea, that it is so great, as that it passeth  
 all understanding; not of Christs understanding,  
 but ours and Angels. When God would ex-  
 press his love to Regenerate men, in the most  
 Emphatical way that we are capable of con-  
 ceiving, or apprehending it, he words it in  
 indefinite Terms. As God so loved the World  
 (namely, the little World of new Creatures)  
 that God loved them, Job. 3. 16. That is, he  
 greatly, unexpressibly, and unconceivably  
 loved and loves them. The Apostle John ex-  
 presses it thus, 1 Job. 3. 1. Behold what manner  
 of Love the Father hath bestowed upon us, that  
 we should be called the Children of God? Behold, what  
 manner of love is this. I cannot conceive,  
 much less express how great and admirable  
 this love is to his children. God onely knows  
 how much he loves them, but they do not  
 know it, no, nor yet can they tell how much  
 they do love God. For love between them and  
 God, and God and them, is unmeasurable,  
 innumerable, unsearchable, and past finding  
 out. Their love to Christ is as strong as Death,  
 that many waters cannot quench; Cant. 8. 6.  
 O! then how great is his love to them. New  
 creatures are sick of love to Christ, it is so fervent  
 strong, and working, Cant. 5. 8. How much more  
 strong and fervent is Christs love to them. It is  
 true, that Christ is a far more lovely and de-  
 sirable object of, and for their love and delight,  
 than themselves are for Christs, for he is the  
 fairest

of Ten thousands, and altogether lovely,  
 Cant. 5. 10. ult. But then they have not so  
 much love for Christ in their hearts, as he  
 hath for them. The Lord Jesus looks on his  
 Creatures, his Spouses; like a true and  
 constant Lover indeed. Like one that is ena-  
 moured and ravished with them: hence we have  
 such expressions falling and dropping  
 from his pure Lips. *How faire and how pleasant  
 thou, O Love for delights? Cant. 7. 6. And  
 thou hast ravished my heart, my Sister, my Spouse :  
 thou hast ravished my heart with ornaments of thine eyes,  
 and one chaine of thy Neck, Cant. 4. 9.* By all  
 such expressions of his, he commends and  
 sheweth out his exceeding great love to his peo-  
 ple. Oh! what a rich and invaluable privi-  
 lege is this, to be so much, and lye so deep  
 in the love and affections of the great God,  
 and the Lord Jesus Christ. He loved you be-  
 fore your Regeneration, so as to make you  
 very lovely, with his Grace and Spirit; with  
 his Righteousness and holyness. But now he  
 loves you as most lovely and delightful per-  
 sons indeed. He loves you now with the love  
 of delight, joy and complacency, as was shew-  
 ed. You are his delight, and Crown of rejoy-  
 cing; *your Countenance is comely, and your voice  
 sweet to him, Cant. 2. 14.* His Love to you is  
 true and hearty, strong and fervent, fruitful  
 and profitable, and it is everlasting and un-  
 changeable: he loves you, notwithstanding  
 your many unlovely carriages towards him,  
 and with all your personal deformities: he  
 taketh pleasure in you, and refreshes (as it were)

himself with you; he cannot endure to see you slight and forget him, or to suffer your minds and affections to depart from him; he delights in you, and in his love to, or loving of you; and the like he doth in your love to, or loving of him. The more you love him, the more be sure, he will unbosome himself, and open unto you the *bidden Treasures* of his love, *Prov. 8. 21.* For his great love to you, causes him to desire, and call for love from you.

Seventhly. *You have the priviledge and great dignity of Adoption.* You were *Vagabonds and Miserable Beggars, cast out to the loathing of your Persons.* None pitied you, or took you in, none hearkned to you, nor cared for you, neither had you any hand stretched out to help you, until you came to the *Lords door.* But there you found compassion and mercy, there you found provision ready for you. You knock but once there, before the the Lord of Glory came himself and opened the door to you, and invited you into his house. He hastned to bring the *Fatted Calf,* and called for his best *Robes,* took off your filthy Rags, and put on his own Garments of Grace, Righteousness and holyness on you: then he writ his own name on you, and Stampt divine nature upon you, and made you beautiful and desirable. He gave you a new name when he made you new Creatures, which is your honour and glory, and that he said of, and unto you, *These shall be my sons and daughters, 2 Cor. 6. ult.* And henceforth he accounts and calls them so. The



are my Sons and my Daughters, which I have formed for my self and taken into my house and family; Ezek. 16. 20. Isa. 43. 21. For they are my first born. They were born for and unto me, as in that of Ezekiel, I have appointed, and ordained them to live in my house as my Sons and Daughters, and they shall go no more out, or returne to their former estate again. For they must abide with me for ever: For the Son (though not the Servant) *abideth for ever*, in his Fathers house or family, as the Son of such a Father, Job. 8. 35. I have (says God) put in their names, their new names, for, and intituled them unto an Eternal Inheritance, Coll. 1. 12. Heb. 9. 15. Eph. 1. 11. 14. 1 Pet. 1. 4. I have made them my heirs, yea, *joynt heirs* with my Christ, whom I have given to be the *heir of all things*, Heb. 1. 2. Rom. 8. 17. These shall in due time be put into the possession of their Inheritance, for it is reserved in heaven for them, and I will keep them for it, 1 Pet. 1. 4. 5. and in the mean time, they have and shall keep in their hands (their hearts) the Earnest and first fruits of it, namely, the *holy Spirit of Promise*. He is the Spirit of adoption to and in them, Rom. 8. 14. 15. Gal. 4. 5. by, and as working and fitting them for it, and the meetening them to live as Children in their heavenly Fathers house, and to demean themselves there as they ought to do. So likewise to Seal up and confirm their Inheritance to them, and bear witness to the reallity and Truth of it, namely, that there is such an Inheritance reserved for them, and that they are appointed for, and chosen to it: and also to

the Truth and faithfulness of God who hath promised it, *Rom. 8. 16. Eph. 1. 13. 14.* In these Scriptures, he is called a *witnesser* and a *Seal*. Now to what doth he Seal and witness? but to the hearts and faith of the adopted, that there is such an Inheritance entailed on them that they shall possess and enjoy it, and to the faithfulness, Truth, and Almsufficiency of God who hath promised it, and must do it for them. Besides this, there is another priviledge in your adoption, which is your boldness and Intimacy with your God and Father, notwithstanding the Infinite distance that there is between you and him: which you have mentioned in *Gal. 4. 6.* *And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* And in *Rom. 8. 15.* *but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.* That is, we may now, in and by your Adoption and the Spirit thereof in our hearts, converse familiarly, Intimately, and boldly with God through Jesus Christ. We may draw near to him in full Assurance of Faith, as commanded, *Heb. 10. 22.* And boldly, *Heb. 4. ult.* And that because we are adopted Children in our Father's house, and can come to, and converse in, with him, and by the Spirit of Adoption, with our God and Father. You shall forever be fed at your Father's, and eat at his Table with him, he will make all sorts of Spiritual provision for you, because you are his adopted Children, and in his house. You shall forever be upon no worse fare, than the Bread of Life that came down from heaven, *Job. 6.* And

all for ever Drink of the Rivers of his pleasures,  
*of the Fountain of Life, Psal. 36. 8.* and  
 you shall never want. You are in an adopted  
 son, and may expect all provisions from him  
 who hath Adopted you, for he will not deny  
 you any good thing, nor fail to make ready for  
 you your daily bread. Therefore look on  
 your great dignity and Priviledge of yours,  
 apply it to your selves, suck out all the mar-  
 row and sweetness of it, and comfort your  
 selves with it, to the enabling and encoura-  
 ging you in your Wilderness Journey, work  
 in good condition. You know it so amongst men  
 with respect to worldly *Inheritances*. Such as  
 are entayled or entituled to them, will often  
 sit on them, and comforting themselves in  
 hope of possessing and enjoying the good of  
 them after a few years. Why, do you so,  
 much more. For your Inheritance, to which  
 you are Adopted, is a much more glorious,  
 certain, and rich Inheritance than any world-  
 ly one can be, and it is an *Incrruptible and*  
*eternal Inheritance*, that you are entituled to.  
 The Lord Jesus, the *Elder Brother* and *Heir*, is  
 gone to take possession of your Inheritances  
 for you, who are Regenerated, and made by  
 Adoption fellow *Heirs of Salvation*.

8. *Union and Communion*. You are United to  
 Christ, and made one Body with him, or you  
 are *Members of his Body, of his Flesh, and of his*  
*Bones*, *Eph. 5. 30.* as you heard before, and  
 therefore shall not insist on it here. This  
 Union is exprest, and set forth unto us, by  
 many things. As by *natural Unions* that are

between the *Head and Members* in the Natural Body, *Eph. 5. 23. Eph. 1. 22, 23. Eph. 4. 15* by the natural union and oneness that is between the *Vine and Branches*, *Job. 15. 1, 2, 4* so also between *Voluntary and Conjugal Relations*, as *Husband and Wife*, *Eph. 5. Friends and Friends*, *John 15*. Now from this Union flows *Communion of Persons and Estates*. What the Lord Jesus hath is theirs, and whatever they have is Christ's. Christ is theirs, and all his fulness and Riches theirs; he can withhold no good thing from them, neither doth he recount any thing he hath, to be so his own, but that they have a kind of propriety and Interest in it, and may claim it of him. What he has received of his Father, it was for them; he deposited all their stock and Portion in his hand, that he might impart and communicate to them, which he doth, and will do, and do so most faithfully, carefully, wisely, and seasonably. For this end he gives them *free access to him*, and invites them not to be strangers to him, but come and apply themselves freely and constantly to him, and ask of him what they will, *John 14. 13, 14. John 15. 1. John 16*. All which he holds forth to them in and by the hand of Promises. Ask what you will, and it shall be done to you, *John 15. 7. John 16. 24*. In like manner, Regenerate Men open hearted to Christ (in degree) they willingly design and dedicate their all to him. All their love and affections; all their strength and abilities; and all their earnings and goods. They give him their service and hope

their hearts, hands, and Souls, and the fruits of their experiences of his Grace and love to them. Christ and they do *Visit* one another in the *Galleries*, and in their *Closets*. There they do unbosome themselves, and open the secrets of their hearts to each other; This is another of your great Dignities and Privileges. But having spoken something of this before, I shall say no more of it here. You should consider this Truth, and make the best of it you can.

9. *You are privileged and dignified with the holy Angels Guard and Attendance.* They are by nature more noble and excellent Creatures than you, and yet they wait on you, and keep guard round about you night and day. They love and honour you, and are ready to do you any service they can; and you are greatly engaged to them for the honour and service they do you. They do you much good, for they are *Ministering Spirits, sent forth to Minister unto the Heirs of Salvation*, such as you are: they secure you from, and guard you against Devils, and they support and uphold you in, and with their hands, *Heb. 1. ult. Psal. 91. 10, 11. Psal. 34. 7. Math. 4.* When you are *Journeying*, they go with you, and when you lie down, they watch at your *Beds-side*. The holy Angels *rejoyce in and with you, Luk. 15. 7, 10.* They are glad at your Regeneration and Salvation, and they no way envy your prosperity, or disdain your service as below them. Whatever they do for you, they do it freely, faithfully, cheerfully, and with delight. Thus you see what you



you are born to, and what Dignities and Priviledges are conferred on you, and do attend your New states and conditions. Apply them to your selves, and lay them near your hearts, lodge them in your minds, and realize them to your selves, for they are yours, and do belong to you, as you are New Creatures, or in a state of Grace. Use them as Divine Cordials, and drink freely of them continually, to strengthen and encourage your hearts and hands in the work of the Lord. For it is your Fathers will you should so do, because he knows you need them, and gives them into your hands, for these ends and purposes. And now what follows, but that you endeavour to walk worthy of your new State, Priviledges, and Dignities: *Which will be the matter of the next Chapter.*

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CHAP. VII.

Shewing how you ought to walk, and carry your selves in your Regenerate States, and what God looks for, and expects from you.

**Q** What is the Work? or what are the works and duties of New-Creatures in their Regenerate States? how ought they to walk, and carry themselves towards God and Men? what doth God require of, and expect from them?

**A.** They have great and special works and duties to do and perform to God and Men, in which they must exercise and imploy themselves all their days. They must never be Idle and unfruitful in the knowledge of Christ, or their new States, 2 Pet. 1. 8. Regenerate persons must abound in the work of the Lord, 1 Cor. 15. ult. and make it their whole work and business to bring forth fruit to God, Rom. 7. 4. that God may be glorified in and by them, John 15. 8. God expects singular things, and special works from you, for the whole Revenue of his Glory, is intrusted with, and in your hands, and with other of his New Creatures, and he hath and will give grace and assistance enough to enable you to live to the praise of his glorious Grace; namely, in the practise and performance of all the Duties he expects and requires of you: Your whole conversation before men, and the frame, disposition, and carriage

riage of your hearts before God, must of necessity be *as becomes the Gospel of Christ, Phil. 1. 27.* All your thoughts, cares, and abilities, must now be exercised in, and laid out about your living to, walking with, and pleasing of God; in walking worthy of your high Calling, holding up the Honour, Glory, and Reputation of your New states and conditions, and in setting off, and commending the excellency of Gods Grace, and your Regeneration to all men, as you have occasion and opportunity to do. You must manifest and declare in the whole trade and course of your lives, what and who you are; that you are indeed, what, or that which you seem to be in your Profession. You must walk, and carry your selves as new Creatures towards all your Relations, and towards all such as you converse with, and have to do withal. Your special and becoming works and carriages, must shew and demonstrate whose and what you are to men; and your principles, ends, and frames of heart, must declare what your state and condition is unto your own Consciences, *2 Cor. 1. 12. John 13. 35.*

Now in prosecuting this Head, I shall briefly shew you, 1. what your Duties are, or what frames of heart, works, and carriages, God requires of, and expects from you, as his New Creature. 2. what Enemies and obstructions you will meet withal, to binder you in your so walking. 3. shew you what Bonds and Obligations God hath laid on you, so to walk and carry your selves towards God and Men, as shall be opened and represented unto you briefly.

First,

First then, I shall shew you some of your duties, and how you ought to walk in your regenerate states; and the first that I shall name, is, *Thankfulness*. Your whole life should be spent in praising and thanking God for regenerating and making you new Creatures, and for those other appurtenances or Mercies, that are joyned with, and annexed to your Regeneration. Your happiness, and the love and kindness of God to you in Regenerating you, are so exceeding great, as that Eternity will be too little to thank and bless God for them. Now God hath therefore made you New Creatures, and delivered you from and out your old states, put you under his Grace, and formed you for himself, that you should adore and admire, thank and praise, bless and glorify his holy Name, and his unspeakable grace to you, *Psal.* 50. 15. Thus was holy David his Trade and Practise, as you may find every where in his *Psal.* 10. 3, 1, 2. *Psal.* 89. 1. *Psal.* 104. 1. Thus he presses on others likewise, *Psal.* 105. 1, 2, 3. *Psal.* 118. 1, 2. And the Apostle charges us, in every thing to give thanks and praise, *1 Thes.* 5. 8. and tells us, *That this is the will of God in Christ Jesus concerning u.* You must thank God with your hearts; as well as your lips, and with your works and carriage, as well as with your Tongues; all must be exercised in, and employed about this work. You have grace to do it withal, therefore you must do it as becomes such. A deep sense of your unregenerate states, and what the evil and misery of them was: Of what you are

are delivered from, and called to, in your Regeneration; as also a deep and working sense of the exceeding riches of Gods Grace, and what he hath laid out, and expended on you, to put you into a state and condition to thank and praise him acceptably, is very necessary for you, to quicken and stir up your hearts, and open your mouths to this great Work and Duty. God minds, and takes special notice of what you do in this matter, and also how you do it, and what your omissions are, at any time. *Hezekiah* had received a new life from God, and he neglects to praise and thank him; he did it not as he might, and was bound to have done it. This God takes notice of, and Records it for our Learning, *2 Chron. 32. 24, 25.* Christ healed ten Lepers, and takes notice but of one of them that returned thanks and praise to God, *Luk. 17. 17, 18.*

Secondly, *Make your Regeneration sure to your selves.* This is your duty, and a part of your new work; this you must, and this you may do. God would have you to live in assurance, and walk in full assurance of Faith; and therefore he hath made it your duty, that you must do, and your Priviledge, which you may obtain and enjoy. *Examine your selves.* (therefore) whether you are in the Faith, and under Regeneration or no, *2 Cor. 13. 5.* And give diligence to make your Calling and Election sure, *2 Pet. 1. 10.* Other men do not this work, neither (indeed) can they do it; for they want materials to do it aright and to purpose. But it must be one of your works and businesses to get and keep Assurance



Assurance of your new States; for is is your work and duty, and you will stand in daily need of it, to encourage, strengthen, and quicken, to and in other duties, and comfortable walking with God, as you ought to do, God will Seal and confirm his own work in you, if he find you dutifully and diligently endeavouring after it. For he hath so Sealed and confirmed others, *Eph. 1. 14. Eph. 4. 30.* And he hath promised to do it for you, *Hosae. 6. 3. Pro. 2. 1.--7.*

If you live in doubt, and walk in darkness in this matter; Know that it is ordinarily your own faults, which you may and must amend. It is because you are negligent & careless, and do not all you may to get and keep assurance. It is because you slight and undervalue it, and grieve the holy Spirit, who is appointed to be your Regenerator and Sealer, *Eph. 4. 29. 30.* He doth not, will not help you to Assurance, because he sees you negligent to help your selves to it. Therefore do your duty and make use of his meanes, by which he will do it for you; and without which he will not, but leave you in the Wilderness of doubts, darkness, fears, and heart-wounding distractions and perplexities.

3. Fix and resolve on a Trade of Godlyness, and universal respect and obedience unto the whole will of God, and your duty. Mould and form, set up and intend in your Judgments, hearts and consciences, a course, way, and trade of holiness and walking with God, in conformity to his will as such. Take heed, beware of delusions

ons in your progress. You will be tempted and inveigled to take up with *Parts and Pieces* of your work and duty, and to be *partial* in the Laws of God: accounting some duties indispensable and great, and others little and dispensible; and so of Sins too. You will be tempted to look on this Sin as great, and therefore you must avoid it, (that's well) but you will be tempted to look on other Sins as little and next to none; and then dispence with the commission of them, or not be so careful and diligent, as you might and ought to be, to avoid and reject them. Regenerate men are too too often deluded and ensnared by these and such like temptations, and fancies about Sin and duty, which proves very destructive to their peace, and communion with God, and exceedingly obstructive to their trading in Godlyness, and universal obedience, as many can sadly experience.

Therefore I advise you, yea, the great God advises and exhorts you, to get the whole Trade and course; the whole matter and way of Godliness, all your works and duties, moulded and framed in you: and take up fixed, peremptory, and unchangable purposes and resolutions, notwithstanding temptations to the contrary, to take up with, and really to practice all your duties, and the whole will of God, that is or shall be made known to you. Thus did *David*, *Psal.* 119. 30. *I have chosen the way of Truth: thy judgments have I laid before me.* And *I will never forget thy precepts.* *Verf.* 93. And again says he, *I have sworn, and*

I will performe it, that I will keep thy righteous judgments, *Vers. 106.* Paul and other Saints did so, and it proved very advantagious to them. They had their Trade and work of Godlyness fixed, formed, and settled in their judgments, Mindes, Wills, and Consciences. They knew, or did endeavour to know the whole service of their work and business, and as they grew into Acquaintance with it, so they took it into their hearts and consciences; and there it became a stated and a vowed interest of theirs; which produced (as a meanes) their so willing, ready, steady, and constant practice of Godlyness, and frequent Trade, *Phil. 3. 20.* do you so too, and you will find the like effects.

Fourthly. *Take up in Christ.* Live, walk, and Trade in Godliness, in, from, and by him. He is the *Aubour* of your new states and beings, workes and duties, from him you must still have fresh supplies. The new Creature is but a *Cistern* without him, it is he that can and must fill your *Treasures*, *Pro. 8. 21.* He it was who *begot you to a lively hope*, and set you in your new states, *1 Pet. 1. 3. 4.* by the vertue and influence of his Life, *Heb. 12. 2.* and it is he who must and will nourish, and cause to grow that which he hath begotten, *Hosea. 14. 8.* That which I call here a taking up in, and living on Christ, is the same (as I judge) which the Lord Jesus calls *abiding in him*, *Joh. 15. 4. 5. 6.* *Abide in me and I in you: as the branch cannot bear fruit of its self, except it abide in the Vine, no more can ye except ye abide in me.* I am

*the Vine, yee are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit. For without me ye can do nothing.* This is your exceeding great priviledge and happiness that you may, and your indispensible duty, that you must, *abide in Christ*. That is, that you may and must take up in, live upon, derive all supplies of Grace from him, as from your Root and Fountain. In him are all your Springs and he is the onely fountain of Light, Life, Strength, Faith, Hope, Peace, Joy, and Consolation. Remember what you heard before, namely, that he is the Keeper, and great Lord Treasurer of all your stock, portion, and supplies. God the Father sent and committed all into his hands for you; and therefore be sure that you live on, in and upon him for all good. It is appointed you should do so. God hath commanded you so to do, and therefore it is your duty: in and by this way and duty, you shall obtain your portion and all supplies of Grace to enable you to discharge your duties, and perform your workes, and so it is your priviledge and happiness. It is your priviledg and happiness to have such a stock and portion laid up and secured in his hands, and that you may live in and upon him, and have free access to him for it. This is a duty thou owest to God and Jesus Christ, yea, 'tis a duty thou owest thine own Soul. By the wise, serious, and constant practice of this duty, thou wilt greatly enrich thy self with all Grace and heavenly supplies. Thou shalt be furnished thereby to every good work, and

made a fruitfull branch in thy Generation. In Christ lay all thy Treasures, and from him is thy fruit found, *Col. 2. 3. Hosea. 14. 8.* Do thy duty, and he will supply all thy wants, make thee wise unto salvation, and a *fat and flourishing Member in the house of God*. Thou maist freely and securely trust him with thy all, for thy God and Father, who loves thee better than thou lovest thy self, hath done so for thee, *Math. 11. 27. Job. 3. 35. Col. 1. 19. Col. 1. 9.* And thou that art a Regenerate Person, maist ask what thou wilt of him, and he will do it for thee; and that because he loves thee; is thy *Trustee*, and hath thy stock and portion.

Fifthly. *Give God thy all.* Let him have thy all dedicated to him, and laid out in his service and worke every day. For thy all, is all his, and he expects of thee no less then thy all. Whatever *Talents* thou hast, he lent them thee, and made thee his *Steward* to use and employ them for him, in his worke and service. God is the first cause, and last, end of all thy enjoyments: he had himself in his eye, and design, when he gave, or lent them to thee, as the great end, end he requires and expects to have the fruit of all thy Receivings. It is true that he allows thee a share in them; the *Comfort* of them is thine, but the *honour and Glory of them is his*. That is his part and portion, the other is thine. And therefore as thou hast thy part and portion in, and out of them, so be sure God have his also, and that in the first place. Let him not be put off with a part of your Receivings, for he will have all or none.



Whether he hath given, or lent thee much or little Grace, or any other good things, be sure when thou doest any service to or for him, to lay out and expend thy all in it, as much as possible: for then thy little all shall be accepted, and he will account thee a faithful servant, and himself respected and glorified by thee, not else; whatever pretences thou maist make, by way of excuse. As you must not take up with a part of your work and duty, and let the rest alone, (as was shewed) so you that are new Creatures must not think to put God off with a part of your abilities and Receiveings in his service, for that is to deal deceitfully with him, and rob him of his due. He will have all or none. God requires thee to *honour him with thy substance, and with the first fruits of all thine increase*, Pro. 3. 9. that is, with thy all. And *thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy minde*, Math. 22. 37. That is, thou shalt not faile to serve thy God with thy all. Thus David did Psal. 119. 10. *With my whole heart have I sought thee*. And in Psal 103. 1. 2. *Bless the Lord, O my Soul, and all that is within me, bless his holy name*. For doing this, the poor Widow was much commended, namely, for casting into the Treasury, her all, Mark. 12. 41. -- ult. Her mites was her offering to God, the matter was small indeed, not worth the minding among men. I but it was her all, and so it was of great account with Christ. The question is not about the quantity, whether the offering be much or little, but whether it be thy all or

ho. We are often tempted to put off God with part of our all, and with pretence for our so doing. But let us take heed and beware of this grosse and horrible *Hipocrisy*, for God will not long winck at it. When we have been tempted to do so, then we are put upon studying and makeing excuses when we have *Napkind up our Talents*, and not brought them forth, then we had them not; and when we have laid aside our strength, or not stir'd it up to practice, then alas we are poor weak Creatures, then we complain of wants and weaknesses, when in truth it is our wickedness and carelesness. But take heed and beware of this Temptation and deceit:

Sixthly. *You must be singular and peculiar in all things, and in all your wayes, towards God and men.* There should, yea, there must be as great a difference between you and unregenerate men, as between light and darkness, good and evil. For you are a *holy people unto God, Children of light*, and a *Special and a peculiar people* indeed; *Deut. 7. 6. Eph. 5. 8. Tit. 2. 14.* You are of a divine make, and of a heavenly descent, and are born to and for higher and more noble Acts, Works and Employments, and to more excellent frames & carriages than others are. Therefore you must exceed and go beyond others, in all manner of holy conversations and godliness; that thereby you may declare, and hold forth your distinguishing Characters, and manifest what Grace can do, beyond nature. I shall for brevity sake give you but hints of several things, that you should be singular in. In the general,

general, you must be singular in all those workes frames of heart, carriages, duties, and deportments, which are yours, or in an especial manner required of you, as new creatures, and which other men are unacquainted withall.

1. As First, *The exercise of all Graces in eternal duties.* In all the worship and ordinances of God, and in all religious matters, you must call up, bring forth, and exercise all the Graces of the Spirit. There must not *one hooff be left behind* of your Graces when you worship God, but all must be employed in it. Your faith, Love, knowledge, zeal, hope, patience, &c. whatever is entrusted in your hands to work and worship God withall, must concur and work together in the doing of it.

2. *Self-denial.* This is alwaies necessary in all your walkings with God. For one accursed Self or other will alwaies be interposing, opposing and intercepting of you, to hinder and obstruct you, or to mar and utterly spoil your duties and performances. You are called off from serving and gratifying self, to the serving and pleasing of God, and you are called to the constant work of Self-denial; and therefore you must do it.

Againe; you must be singular in *Watching and guarding*, in keeping and defending your selves against all your spiritual Enemies within and without, and you must keep on, and make continual use of your *Spiritual Armour*, and fight down all such Adversaries as raise up against you, Eph. 6. 11-18. 1 Tim. 6. 12. These are some of the many workes and duties that you must be

contri-

continually exercised about and employed in; which you shall find true peace and comfort. Secondly, You must expect many assaults and many attempts upon you, from all the Enemies of your Soul. The Devil, world and Lusts, will continually endeavour to tempt, draw, and ensnare you to, and in all evil. They will not let you alone, but be alwayes watching you, and improving all their opportunities against you night and day, in all places and businesses, to mislead and perswade you to sin against God and men; to cause you to rob God, wrong your own Souls, and injure men; and they are Subtle and potent. But I may not enlarge at present. And therefore shall only mention some of the many obligations God hath laid on, and encouragements he hath given you, to walk with him in all well pleasing in your new States. Remember what God hath made you, what excellent pieces of his *Work-manship* you are, and what expences the Lord Jesus hath been at and laid out to make you a peculiar people unto himself. He will never leave you nor forsake you, but will keep you every moment, keep you night and day, supply all your wants, keep you by his mighty power, and guide you by his Counsels until he shall receive you into his glory, Heb. 13. 5. Phill. 4. 19. Isa. 27. 3. 1 Pet. 1. 5. Psal. 73. 24. The holy Ghost shall abide with you for ever, Job. 14. 16. impart to, and convey into your Souls all the fullness of Christ, Job. 16. 13. 14. 15. and whatever Christ hath is yours. His Joy, Peace, Life, Light, Strength, Love and Glory is your, 1 Cor. 3. and you may go to, and have free access to him for all that is his.

F I N I S.

Reader, I intreat thee to mend, and  
charitable Judgment on the faults thou  
find in thy Reading, which are not  
Authors, but the Printers. The chiefest  
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